Christian Watchman & Reflector.

BY UPHAM, FORD & OLMSTEAD. BOSTON, THURSDAY, JULY 3, 1851. VOLUME XXXII.---NUMBER 27.

Watchman & Reflector.

Office, 122 Washington, Corner of Water Street.

FOR TERMS, SEE LAST PAGE.

RELIGIOUS MOVEMENTS IN PRUSSIA IN THE PRESENT CENTURY.

FROM OUR GERMAN CORRESPONDENT.

(Continued from page 92.)

IN 1840, the painter Becker, at Magdeburg, finished a picture representing a peasant woman kneeling before a figure of the Virgin Mary, and about the same time appeared from the press a poem, in which the main character introduced is a man who goes on a pilgrimage to some shrine to offer his prayers before a statue of the Saviour. A criticism upon these, the picture and the poem, came out soon after in the Magdeburgh Zeitung, written by Wilhelm Franz Sintenis, who, for seventeen years, had been pastor of the church of the Holy Ghost in that city, in which occasion is taken to characterize not only the worship of the Virgin, but also that of Jesus Christ, as superstition and idolatry, arguing that Christ himself teaches that to God alone is such honor due. This open attack upon the Divinity of the Saviour, and the fundamental principles of the evangelical church, by a preacher so long and so well known, raised at once an excitement. The preachers of the city ranged themselves some on one side, and some on the other. Among the most distinguished of those who came out in defence of the evangelical doctrines, were Kæmpfe, Reinhardt, and the Bishop Dræsecke, who himself had once been a rationalist, and had written much in defence of the rational doctrines. For a time every pulpit in the city resounded with controversial sermons, which had the usual result of effecting little more than to embitter the antagonists and their followers with each other. The matter was after a time brought before the Consistory. That body, after consultation, adopted a mild course, expostulated with Sintenis upon the error of his opinions, and gave him due notice that unless he repented and returned to the faith of the gospel, he must be proceeded against in due form for heresy, and dismissed from the station he had so long occupied. The Bishop (Dræsecke,) also sent for him to come and have a private conversation with him. Sintenis, in reply to the expostulations of the Bishop, remarked that "all which he had said the worthy ecclesiastic could read in his own works published twenty-five years before." "Ah, my dear brother," returned he, "I thank God that I have long since turned back from that false position!"

The Consistory farther forbid the publication of Sintenis' sermons, and warned him for the future to hold fast to symbolical books of the church, and the ecclesiastical acts of the Government. The accused found support and assistance from the city magistracy, who advised the Consistory to remember that a leading principle of the Reformation, and one for which the people of Magdeburg, two centuries before, had shed their blood, was freedom of religious opinion and the right of preaching and writing unimpeded upon religious topics. The Consistory simply replied, that with religious matters the magistrate had nothing whatever to do. The civil officer appealed to the minister Eichhorn, who decided in favor of the Consistory, but forbid decidedly any farther controversial preaching.

Though this showed clearly enough that a change from the policy of the late king and his minister Altenstein had found place, still, those who had so long disbelieved in the evangelical doctrines, conceived that the time had come for freeing themselves from their connection with the established church. The movement was begun by the pastor of a church in Poemmelte, in Prussian Saxony—a middle aged man named Ulich. It may be mentioned in passing, that in 1845 he was called from Poemmelte to the charge of the Catherine church in Magdeburg, and that in 1848 he was elected a member first of the Prussian National Assembly, and afterward of that Second Chamber which was adjourned *sine die* by the bayonets of *Father* Wrangel's soldiers. He is a man, also, of irreproachable morals, and in his character is an honor to his profession. In the spring of 1841, Ulich made the arrangements, and issued a call for a meeting of the pastors of his vicinity of a Rationalistic tendency, at the small town of Gnadau. The meeting was held, but only sixteen persons joined in it. A second meeting was held in October at Halle, at which the number of clergymen and laymen together amounted to fifty-six. During the succeeding three years, the success of Ulich and his friends was astonishing. In 1844, assemblies of the people [Volksversammlungen,] were held successively in Gnadau, Schoenebeck, Dessau, Aschersleben, Koennern, Eisleben, Rathenow, Wittenberg, Frankfort on the Oder, Breslau, Hirschberg, Goerlitz and Naumburg. Besides Ulich, the principal leaders in the movement were Rupp and Detroit in Koenigsberg, Balzer in Delitsch, and afterward in Nordhausen, Wislicenus in Halle, Theile and Fischer in Leipzic.

A word or two upon Rupp and Wislicenus, whose names are not probably unknown to many of our readers, may be in place.

Wislicenus was the son of a village pastor in the Province Saxony, and was born in 1803. He was left fatherless when he was quite young, and was indebted to the Counsellor Wachsmuth for his education, which he obtained at the Seminary in Merseberg, and the University at Halle. He was deeply engaged in one of the University tumults, which occurred so often some thirty years since in Germany, and for this, was sentenced, though so young, to twelve years' imprisonment. He was pardoned after four years of his sentence had expired, and he returned to Halle and completed his course of theological studies. He passed his examinations in 1830, and after a time was appointed to the New Market church in the city where he had studied. In consequence of a work published in 1845, he was ordered by the Government to Wittenberg, to meet and defend himself before a Committee of four of the most distinguished clergymen of the kingdom. Wislicenus excused himself from appearing, and was therefore ordered before the Consistory at Magdeburg. On the 5th of May, 1845, he appeared before that body, and in answer to their demands, rather coolly replied, that they would find his opinions in his book! Of course, the consistory could not do otherwise than dismiss him from his office. He, however, continued to preach, baptize and administer the Lord's Supper. As the laws are very strict against all who perform these spiritual functions without the proper authority from the civil powers, he rendered himself liable to a prosecution, which soon followed, and became again an inmate of a prison. The revolution in 1848 set him free.

Rupp was born in 1813, and after passing the usual examinations, was appointed garrison preacher at Koenigsberg, where he soon distinguished himself by his Rationalistic preaching; so much so indeed, that the officers complained of him as rendering the common soldiers insubordinate. The commanding General took the matter in hand, and wrote to Rupp to "stick closer to the Bible, that his business was simply to teach the soldiers to serve God and the king."

The preacher replied that it was not for him to take orders from a General how he should preach. The matter seems to have rested here; but after a time he wrote to the Consistory that he could not conscientiously preach those doctrines to which he had sworn on being inducted into the ministry, and begged to be excused from so doing. The answer was a dismissal. Many of the Koenigsberg people were unwilling to part with him, and thus arose "The Free Evangelical Society at Koenigsberg," of which Rupp is still pastor.

In September, 1846, Rupp was elected Deputy to the General Assembly of the "Gustav Adolph Verein," and the question at once arose, whether he, pastor of a free society, could be admitted to a seat. The first step on the part of the Assembly was to send him a request to resign, as his appearance would be the signal for great difficulties in that body. He refused. The question of his reception came up, and is important as shewing the strength of the two parties. The number of members present was 71, of whom 39 voted against him. The other 32, of whom Ulich was one, then separated from the Verein, and formed a new one. The ground of Rupp's rejection, and a very proper one, was, that he and his society had cast off the fundamental doctrines of that church, for the support and extension of which the society was formed.

This occurrence and the political troubles which so soon followed, enfeebled the society, to a great degree, for several years. The readers of the Watchman will, however, know that it has recovered its vigor and activity, as the meeting at Eisenach last September well proves.

To return. In 1845, Ulich published two works containing an exposition of his views; "The Protestant Friends; a Circular addressed to the Christians of the German People," and "The Creeds." They are of some importance in the history of the "Licht freunde" movement, as they serve for a commentary upon the declaration and creed adopted at the great Assembly which was held the same year.

The first meeting was called on the 15th of May at Coethen, and the call was responded to by more than 2000 persons. The proceedings are not of particular importance in this connection; but on the 30th of July, a second Convention, of more than 5000 persons, assembled. A regular Council was formed, and various resolutions were presented and passed respecting religious doctrines and forms of worship. The following are some of the conclusions to which the Assembly came, which we have drawn from a paper prepared by Ulich.

"1. The 'Protestantische Freunde' discard whatever tends to hinder the free development of Christianity. Christianity is *the* religion for the whole world and for all time; and as mankind becomes continually more enlightened, each succeeding generation is better able to comprehend the real spirit of the teachings of the Saviour. This Saviour, Christ, teaches of a Heavenly Father, whom we should worship in spirit and in truth; of love, purity of heart, and of a heavenly kingdom, in which man will eventually share both on earth and in eternity.

"No age, no race or family of man has a right to prescribe a form to this Christianity, and to say, by this shall all generations in the future be bound. Paul says, 'Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage.' [Gal. 5: 1.] Every Christian, then, has the right—it is his *duty*—to think for himself, to prove the traditions of the past, to search the Scriptures and to embrace Christianity in such form as agrees with his own convictions."

"2. The "Protestantische Freunde" [Protestant Friends, or Friends of Protestantism,] are laboring to the end that Christianity may at length in our time reach its real and true form and development.

"In Luther's catechism it is taught that Jesus Christ is really and truly God, and that man, as man, is a lost and damned being; that Christ arose from the dead and ascended bodily to heaven; that there will be a future resurrection of mankind in the flesh; that baptism works forgiveness of sins, and saves from death and the devil, and that we, at the Sacrament of the Lord's Supper, receive the real body and blood of Christ to eat and to drink. Now, how many of our religious societies actually believe all this? What, then, is to be done? We must free ourselves from all this as our fathers freed themselves from heathenism, and afterward from Popery.

"It is the noble and beautiful task of the 'Protestantische Freunde' not only to separate from systems of Christianity whatever has no foundation in truth, but also to proclaim to the world what the truths of Christianity really are.

"Luther teaches, 'Man is by himself utterly bad, and forever damned; the punishment which he deserves, Christ took upon himself, and atoned for on the cross; whoever properly and truly believes this, to him is the merit of Christ imputed, and declared by God to be a recompense—to him will God show mercy, and he shall share in the blessedness of eternity.' This doctrine falls at once if we hold fast to the thought—God is our *Father*—God is love! Time was when rude and uncultivated ages could picture to themselves eternal wraths on the part of the Deity, and eternal punishment for the sinner. But believe this—we cannot—we dare not!

"The death of Christ upon the cross is indeed the highest of all proofs of his love to mankind, the strongest testimony he could give of the truth of what he taught concerning the duty of men to love God and to love one another, and concerning the love of God for us. This is reasonable *and* Christian, for between reason and *real* Christianity there is no opposition."

The formal declaration and creed adopted and published by the Coethen Convention of "Freil Gemeinde"—Free Societies—were as follows:

"We, Protestantische Freunde, hold fast to the great reforming principle of Protestantism, which presupposes an ever progressive development. Christianity is to us *the* true and perfect religion, of which the fountain is the Bible. But the Bible is not to us a book of *absolute* authority, for this could only be in case every single particular in it had absolute truth.

"The Bible is not our unconditional rule of Christian knowledge and belief, moreover, since it itself points us to an ever-advancing spirit of holiness ruling over its words and the development of its meaning. But we honor, love and acknowledge the necessity of the Bible as the living witness of the first Christian faith and practice, and as the visible hand which, from the days of the first Christians until now, has been the foundation of every new development of Christianity, and will ever continue to be this, as well as the popular moral and religious book of Christians forever."

CREED.

"We believe in God, the Father of all mankind, who is a spirit, who is love, who is holy, almighty and all-wise, who created the world, and rules it with wisdom and justice. We believe on Jesus as the Son of man and of God, who was a perfect man, and hence, in the most intimate relation with God; and such ought we to be. From our hearts we acknowledge him as our Saviour—his instructions are the sum of all religious truth. He is our leader, our teacher, the example of our life, and thus is he our deliverer, from all unworthy and sinful bonds.

"Our deeds are all our own, and our will is free.

"The Holy Ghost is the influence which God exerts upon the soul of man. This influence will develope and render more clear that which Christ has taught us, but will add nothing new to it. The belief in a Triune God is superstition.

"Reward and punishment take place only through the joy or anguish of the conscience, there being no paradise and no hell.

"The Christian, through baptism, is admitted into the kingdom of God, and the Lord's Supper is the token of union in this kingdom—it renews the memory of Christ and strengthens brotherly love.

"The original herald of this heavenly kingdom is the Bible. The Old Testament is preparative, the writings of the apostles illustrative—the kernel, the substance of all, is the life with the teachings of Jesus.

"The Sabbath is a day set apart for edification and rest."

For the Watchman and Reflector.

MY AUNT ON THE SPIRIT OF THE AGE—A FRAGMENT.

"THE spirit of the age"—said my aunt, raising her once bright eyes and fixing them earnestly on me, who had several times repeated the above thread-bare subject, in the course of some comments I was reading from one of our papers—"the spirit of the age; what kind of a spirit is that? I have heard of ardent spirit, of good spirits and bad spirits, of the spirit that now worketh in the children of disobedience; but I never heard of the spirit of the age, or at least I never could make out where it came from, or how people caught it, or knew it when it was caught. I always thought age had very little spirit in it, as I find alas in my own experience. But it may be this is some new spirit which folks have raised by their incantations and devil's work, as the witches were said to raise Satan himself by seething all sorts of queer and unearthly things in a great pot over a fire made of the bones of the dead? And if this be the work that folks have been at for years, when they were compassing sea and land, to get all kinds of new, horrible and blasphemous notions, and setting them a simmering in young and empty heads, they will perhaps, find it harder to guide or lay the spirit they have raised than they bargained for. I remember, when but a lassie, what stories were told about the awful work the masons had with the lawless spirits they"——

Well, aunt, you are partly right. It will be found no easy matter to direct or lay the wild, reckless thing they call the spirit of the age. It will take more than holy water, or than bell, book and candle, to quiet it. Whoever, has raised this spirit, it is a mischievous, irreverent, lawless creature. It looks even upon the Bible as an antiquated tale, fit only for old people like you aunt.

"The graceless imp," indignantly broke in my aunt. It must be the same vile thing, which the apostle Paul called the Prince and Power of the air. What makes the new-fangled upstarts," continued she waxing still more warm, "try to cheat people by giving old things new names, as if the devil could not be known by any practised eye, under the best disguise he could invent, the foul thief."

But, said I, you have not yet heard the half of my answer to your question about this spirit. It has little respect for ancient authority or reverend experience. It looks upon the whole past, as the period of babyhood or childhood. It tells us that the holy martyrs were sincere, but weak men, that the Bible itself has outlived its day, that we may now expect richer spiritual freedom than it ever gave, more precious supports in times of affliction and trial, and more glorious rewards than it holds out to those who make it their guide and counsellor.

"Poor, short-sighted, blasphemous thing," muttered my aunt.

It tells us to expect the same kind and degree of progress in the discovery of new religious truths, which we find in the arts and sciences, and that, as we fly from place to place in a few hours, and send before us our orders on the wings of the lightning; so we may hope to have a kind of spiritual railroad to heaven, and a mesmeric telegraph to reveal to us veiled glories of the spiritual world. It sings forever "of a good good time coming," (but never of a good time *come*) when good and evil, virtue and vice, sweet and bitter, nay, even hatred and love, will be shown clearly to be the same things under different names. It makes hope every thing, and experience nothing. It speaks not of the past, but as of something which should be speedily forgotten, nor of the present but as of something which must be overturned from the foundation. It points ever to the future of *this life*, even, as the time when men are to live, do duty, and enjoy themselves. The blessings which it promises are always to come, and to come, and still to come. Like the god-defying criminal in the heathen's hell, the followers of this spirit are always *about* to quench their their thirst but can never get the goblet to their lips, always about to get a cluster of delicious fruit, when some devil's magic blows it beyond their reach. This spirit being hollow and heartless, compels those who imbibe it, to seek enjoyment out of themselves, among the empty pageantries of the world. Its votaries must fly to shows, and concerts, and theatres, or some yet grosser kinds of excitements, else they will soon find the promised happiness of their guiding spirit, vanity and lies; even professing Christians it tempts to spend more on these vanities than they ever think of giving to the cause of God. It is a bustling, active, hurrying, changeable spirit, running here and there, condemning this, and supporting that, meddling with every thing, and disturbing every thing. It is dissatisfied with all that is, and yet is utterly unable to tell what should be—

"Stop I pray you, I want to hear no more about it," said my aunt, holding up her hand. "The devil may go to sleep and rest himself, for the spirit you have been talking about will do his work thoroughly for the next generation. Men have long been sowing the wind, and now they must just reap this whirlwind—this breath of the Prince and Power of the air. Woe is me! the serpent was the wisest beast when he was first created, but he has grown far wiser by his long experience in deceiving. The devil at first, only dared venture on tempting one poor, weak woman, and then he ventured only to try it through the bribe on which she had set her heart, small as the bribe was. But now he tempts whole armies of learned men, with mere wind as light as any that ever filled a balloon! O Alick! to their assembly be thou not united. See that you have something firm to stand on. Keep fast hold of the oracles of God. Stand firm on the everlasting Rock of ages, and be not blown about with every wind of doctrine. The truths which comforted, and supported inspired apostles and martyrs in all their trials and toils, are surely good enough for us. Believe me, said the old lady, with tears in her eyes, and her voice becoming exquisitely soft and touching, "it is a sad thing for one to be as old as I am, and to perceive a mist gathering thicker before his eyes every hour; to feel the earth as it were crumbling and settling away from beneath his feet at every step; to know that no created arm can help, and that the whole world with all its riches and pomps, can give him no more than a cold, dark, and lonely grave; to feel all this every day; and yet never to see his Father's hand stretched out from heaven to help him, nor any friend to support him through death's dark river, and introduce him to the home promised by the Bible beyond its turbid waters. This, this is sad. Then we need to hear the precious promise, 'Fear not for I am with thee.' Folks may not care for the solid hopes or promises of the Scriptures when in health, but they *always* need them when summoned on their long and lonely journey. I have known joy and grief, for more than threescore years and ten, and I am soon to know a yet greater change, but I never felt that the brightest visions of hope or of imagination, were of any real use in guiding or supporting me in life, and much less do I expect to be aided by them in the swellings of Jordan. Take you the experience of the great and good, in life and death, as one of your teachers, it will be found far safer than the spirit of the age;" and the old lady arose and moved slowly out of the room. A.

ORIENTAL CHRISTIANITY.

AT the late meeting of the American Board of Commissioners for Foreign Missions, held at Tremont Temple in this city, Rev. George W. Wood, of the mission to the Armenians at Constantinople, made an address, in which he unfolded the character of Oriental Christianity as exhibited in the Greek and Armenian churches. We quote from the report of the Congregationalist:

"He said no one acquainted with the character of Oriental Christianity could doubt the importance of effecting in it an evangelical reform and an infusion of spiritual life. For more than a thousand years has it existed in the presence of Mahommedanism, without producing the slightest impression on that marvellous system of mingled truth and error—the mightiest foe with which the gospel has to contend out of the pale of Christendom—yet which never could have stood unaffected in its long and close contact with the Christianity almost every where diffused in the midst of it, unless that Christianity had been as salt which had lost its savor. The Eastern Churches are venerable in age, compact, and as they boast, apostolic in organization, numerous in population, not wanting in wealth and the means of influence, and were once illustrious with the fruits of piety, and an ardent, effective zeal for the kingdom of Christ; but now, and for long ages, how fallen! They glory in the cross, and worship the material symbol, but the power of the cross has long since departed from among them. It is interesting, and it is instructive, to see how, by changing the religion of Christ into that of the priest, and the religion of the Spirit into that of the Ritual, all true spiritual life had become extinguished. Asceticism, we find; will-worship and a zeal for God, which will burn with the intensity of the flames of Nebuchadnezzar's furnace, abroad; a show of piety, the language of piety, the forms and profession of devotion, we see and hear every where; but the fruits of the work of the Holy Spirit, in the true regeneration of the heart, we do not find. The holiness of the system is the holiness of Hindooism, as it has been this evening described to you. Not only among the people, but also among the clergy, from the lowest of their numerous orders up to the patriarch, to look for truthfulness where interest may call for falsehood and deception, or for integrity where interest is to be promoted by disregard of it, would, with lamentably few exceptions, be esteemed a work of great simplicity. In all our intercourse, for more than twenty years, as missionaries with Armenians and Greeks, we have not met with more than one or two doubtful cases of individuals, unaffected by influences emanating from without their own church, of whom we could entertain a faint hope that they were spiritually renewed men.

All the characteristics of Oriental Christianity unmistakably mark it as a part of that predicted great apostacy, out of which the Man of Sin was to arise, as the eminent embodiment of anti-christ. Mr. Wood said the Greek Church far surpassed the other Eastern Churches in its magnifying of forms, and an exclusive spirit.

The Greek Church utterly repudiates the orders of the Anglican Church. The Armenian Church has also never committed itself as strongly against the use of the Bible by the laity, as have the Romish and Greek churches. While the clergy fear and would gladly shut out the light which exposes the errors and corruptions of their church, there is among the people, comparatively great reverence for the Word of God and readiness to receive its teachings. Darkened as are their minds by superstition and error, and fanatical in bigotry, as many of them are, they contrast very favorably with the Greeks. If in a company of Armenians the conversation is turned on spiritual and eternal things, it is almost certain that some one at least, and perhaps several, will listen with serious attention, and be affected by the things said; but in a similar company of Greeks, though they may talk volubly enough, there will generally be an utter absence of serious thought and feeling. Thoroughly worldly, too often grossly sensual, but energetic, quick-witted and keen, the Greek nourishes his native pride and hauteur from the past glory of his race; cherishes his intense bigotry, if he be not an infidel, by shouting hosannas to *the* orthodox and only true church, and dreams of the day when the hated Turk shall fall before him, and he shall reign in Constantinople. The political aspirations of the Greeks constitute a formidable obstacle to their reception of the gospel. Missionary labor, though it has yet brought forth but little visible fruit, has not, however, been all lost. Knowledge has been communicated—ideas have been introduced—convictions have been awakened, which will yet, we cannot doubt, work out valuable results.

For the Watchman and Reflector.

MINISTERIAL TACTICS.

FIRST PAPER.

To a Christian minister, the knowledge of human nature is of the highest importance. It preserves him from many mistakes, and suggests many modes of usefulness, and contributes alike to his happiness and success. The following facts, one only of which, in any form, has before appeared in print, will tend to illustrate our doctrine:

It is well known that when the late Rev. Rowland Hill, of London, commenced his ministry, some eighty years ago, there was in many parts of England a settled aversion to evangelical religion; so that, notwithstanding his position in life, and his eminent talents, he was not unfrequently the object of persecution. On one occasion he had intended to preach at a large seaport on the western coast; but a considerable number of sailors, under the influence of the ecclesiastical leaders of the district, assembled together, swearing that he should not preach. In the very height of their threatenings he arrived on the spot, and inquired, with all the apparent indifference of an entire stranger, what was the matter. He was informed that no preaching could be permitted, and that any attempt to introduce it would only call into use the bludgeons with which some hundreds of them were armed. "Well, well, gentlemen," said he with the most perfect good temper, "if you say there shall be no preaching, of course I shall submit to your wishes. I did not intend to say any thing to offend you, I only meant, if I had preached, to have said somewhat from [naming a text,] and then just to have remarked—." By this time his commanding person, gentlemanly address, and a voice combining music and power, had awed them into silence, and for three-quarters of an hour, or more, he went on to tell them what he would have said *if he had preached*, till his whole audience were in tears. We need only add that their prejudices were subdued; he preached again and again, and thus laid the foundation of a very large and prosperous church. How much better was this than either scolding them, or appealing to the arm of the law for protection.

At another time, while he was visiting his father and family at Hawkstone Hall, he was earnestly entreated to visit a neighboring town, where the small meeting-house had been closed by the hand of violence, and whose inhabitants were entirely without evangelical instruction. On his arrival, the house was crowded, chiefly with enemies to the gospel, and his friends entreated him not to preach, as among other plans the opposing party had obtained the presence of a most notorious prize-fighter, on purpose to annoy the preacher personally. But Rowland Hill was one of the last men in the world to flinch from an encounter like this. He declared that he would preach even though he died in the attempt; and having obtained an exact description of the person and dress of the prize-fighter, he made his way, unguarded and alone, to the pulpit. Looking around him from the pulpit, as he never failed to do, his eye caught the pugilist, when he very respectfully beckoned to him. The man, apparently full of fury, ascended the pulpit stairs, whom he told him that his name was Rowland Hill, that he was the son of Sir Richard Hill, of Hawkstone Park, and a clergyman, that he was come to the town to preach, and had been told that some bad men intended to disturb him; that he had full confidence in his talents as a prize-fighter, and therefore put himself under his protection as a gentleman; that if any disturbance should arise, he should rely upon him to quell it; and at the close of the service he would be glad if he would accompany him in his carriage to dine at Hawkstone. The fury of the man was entirely subdued; he promised his best efforts to maintain quietness, which he actually did secure, and went away at the end of the service apparently ashamed that he had intended to interrupt so complete a gentleman in his wishes to do good. Did not this conduct show that Mr. Hill understood human nature?

About thirty years ago, died the Rev. John Palmer, for some thirty or forty years the successful pastor of the First Baptist church at Shrewsbury, England. Perhaps very few men ever more fully discharged the duties of an evangelist than did he. Very often would he make his appointments and have them published in North Wales, on the borders of which he resided, and leaving home on Monday morning, on his little Welsh pony, he would pass from place to place, returning on Saturday evening, having preached during his absence sixteen or eighteen sermons, to probably as many thousands of hearers. Into one locality, however, he was for many years unable to enter; the clergy had contrived to excite a most malignant prejudice against "John Palmer, the Baptist man at Shrewsbury," and the simple-hearted shepherds of the mountains were led to suppose that of all men he was one of the worst. Often did Palmer talk and pray over this spot; and at length determined, at whatever risk, to preach an out-of-door sermon there. It was a happy circumstance that he was personally known to one family only in the district, and he requested them to publish the time and place of his preaching, as well as to erect a temporary pulpit. The time came, and the shepherds and peasants assembled in many hundreds, armed with clubs and staves determined that "John Palmer, the Baptist man from Shrewsbury," should not preach there. The preacher was met by his friends on the road, who entreated him to return, as his life was in danger. He requested them immediately to take care of his horse and carriage, and to permit him to take his own course, only stipulating that when he appeared on the ground no one should seem to know him. In this manner, with a most commanding person, highly attractive manners, and dressed as a complete gentleman, he made his appearance, and began to inquire the cause of so large an assemblage of people. "Why, *zur*," said they, "John Palmer, the Baptist man from Shrewsbury, is coming here, and *zays* he'll preach, but he *shanna*." "Oh, oh!" said Palmer, "*he's* coming is he?" "*Does* you know him *zur*?" "Know him, to be sure I do. I knew him forty years ago, when he was an apprentice to a doctor, and a strange sort of man he is too." He then went on, telling them tales about John Palmer and others, till they all surrounded him, and became most intensely interested in his graphic and forcible sketches.

Bye and bye the stranger asked, "But where's John Palmer that you said was coming to preach?" The answer was, he was not come and nobody knew why. "Well," said he, that's a pity too, that there should be no preaching; it will soon be dark." Well, would *he* preach? "Why," said he, "I shall be taken for John Palmer, and be insulted." Oh, no! they would guard him. He was at length prevailed on to ascend the pulpit, when he proposed, as after all, preaching was a solemn thing, they should take off their hats while he prayed; this concluded, he read his text, and for about an hour preached as few men besides himself could preach to such an audience. All for awhile was silent as the grave, weeping, groaning, jumping, and all the other signs by which the Welsh show deep, intense feeling, followed; in the midst of which the preacher said, "Now my lads, *I* am John Palmer, the Baptist man from Shrewsbury, what have you more to say to me?" "When will you come and preach again?" was the inquiry from all quarters. He often did preach there again, and that "not in word only, but also in power, and in the Holy Ghost, and in much assurance;" nor was his ministry unattended with a blessing.

I had another fact or two, but I think they must form another paper. JOSEPHUS.

For the Watchman and Reflector.

"BUSY-BODIES IN OTHER MEN'S MATTERS."

THIS family has been perpetuated from the days of Paul to the present generation. We suspect that they might claim even a more ancient genealogy, but he is the first, so far as I have read, who speaks explicitly in relation to the tribe. And, unfortunately for the world, there seems no prospect of their speedy extirpation.

Their own affairs are too circumscribed for their expansive intellects, and they are perpetually elbowing for larger space into the domains of their neighbors. They are ambitious to know every thing, and are not scrupulous as to the means of acquiring knowledge. They peep into letters, and pump servants, listen under windows, and peer through gimlet holes. Their zeal in communicating is equal to their perseverance in acquiring knowledge. One of these fellows has often obtruded upon my retirement, and interrupted most important avocations, for the benevolent purpose of imparting some astonishing intelligence, which neither surprised, delighted nor profited me. And so wicked have I been as sometimes to wish him in one of the asteroids, with all communication between him and earth cut off.

He has advice for every body, under all circumstances, and an opinion about every thing. And he does not pause to be asked for either advice or opinion before he imparts it. It is always ready, lying right on the tip of his tongue. He can tell, with equal confidence in the infallibility of his own knowledge, how to raise revenue for the nation, and how to extract a troublesome bunion. He has twelve infallible cures for every cold, and fifteen for a tooth-ache. If the first should fail, the second or tenth will be sure: and if all should be unavailing, he volunteers to hunt up some additional remedies.

No one's business, but his own, escapes his attention, and he seems anxious to make every neighbor familiar with the details of every neighbor's affairs.

These busy-bodies in a church are very mischievous, with the best intentions; and often supply a severe, if not salutary discipline of the pastor's patience and gentleness. An infirmity or a fault in any member, must be very secretly concealed indeed to escape his quick eyes and long ears. And then before he can make up his mind how to deal with an offender of whose fault no one but himself has ever heard, he must consult with half the church in relation to it. His own officious intermeddling creates more difficulties than originate in any other source, and yet he weeps over himself as a martyr to his own faithfulness or kindness of heart if he is ever censured for his troublesome impertinence.

If I have used the pronoun masculine in this sketch, it is not that I mean to imply that the pronoun feminine might not sometimes be substituted. In the language of a quaint old writer, the busy-body "labors without thanks, talks without credit, lives without love, dies without tears, without pity, save that some say—'pity he died no sooner.'"

GLANNIS.

CIRCULATE THE BIBLE.

AT the last anniversary of the Massachusetts Bible Society, Rev. Dr. Stow, of this city, in moving the acceptance of the report of the Executive Committee, made an address setting forth the claims of the Bible to a world-wide circulation. The following portion of the address presents this matter in an impressive manner:

WE find in the Bible itself, in the nature of its contents, so rich, so varied, so comprehensive, valid reasons for its universal circulation. It is luminous with truth, important truth, which every human being needs to know, and, knowing which, he may become wise unto salvation. It makes disclosures which can be derived from no other source. It tells of God what the physical universe, by whomsoever interrogated, never told, never can tell, and what was never deduced by any of the elaborations of reason, even German reason. It developes his character and the principles of his government, as they are nowhere else developed. "GOD IS LOVE,"—where but in the Bible do you find that proposition? Where but in the Bible do you find the facts that justify it, and the illustrations that explain it? This book reveals man to himself as nothing else reveals him; giving not all the possible, but all the needed, information respecting his position in the scale of being, his relations to the universe, his condition as a fallen creature, his moral necessities, his everlasting destiny. It gives a plain exhibition of moral evil, in its origin, nature, tendencies, and results. It represents the gracious dispositions and designs of God respecting apostate man, showing how he can forgive the guilty, and qualify the unholy for his presence in heaven. Human sin and human salvation are prominent themes, upon which it throws a flood of the most satisfactory light. It furnishes the one position,—the high, central standpoint, from which we may survey the Divine and the human, the past and the future, the temporal and the eternal. That stand-point is Calvary, where meet the lines of truth from an infinite circumference, and where the devout observer makes far-reaching discoveries, and studies, with facility and with wonder, the harmonies of that great system, which at every other point appears complicated and utterly unintelligible.

Now, sir, would it not be strange if we were not disposed to circulate a book that makes such revelations? Opening up to the human mind such a field of truth, and such truth, ought it not to be in the possession of every dweller upon the earth? Is it right for us in this land, which we proudly call "the asylum of the oppressed," and where we boast of "an open Bible and a free conscience," to withhold such a book from any class of our population? Is it right for the scarlet power that is enthroned on the Quirinal, to withhold it from two hundred millions of obsequious vassals? Is it right for the nations who have it, and know its worth, to withhold it from the nations whose uncounted myriads are groping their way through pagan gloom to a dark and dreaded future?

But this is not all. The Bible is eminently a book of morals. It teaches, not only truth, but duty. As it enlightens the understanding upon the most important questions, so it regulates the life by the Rule of Right. "I love," said a friend, twenty years since, "I love to hear Henry Ware preach; for he tells me how to live." The Bible directs us all, in every place, every condition, how to live so as to please God, do good, and be truly happy. Its precepts are indeed a lamp unto our feet, and a light unto our path. Here are the clearest discriminations of right and wrong, and the weightiest inducements to the practice of the one, and the strongest dissuasives from the perpetration of the other. It is the monitor and the manual of a perfect morality; and it is adapted, with a wonderful amplitude and minuteness and flexibility, to all the possible exigencies of every child of Adam. And that the precepts may not be misapprehended, they are embodied in one faultless model; and that model is presented in the person of Him who knew no sin, and in whose mouth was no guile. How befitting, how desirable, then, that such a volume, the inspired text-book of moral science, the sure guide to moral practice, should be placed in the hands of all, that they may be instructed in their duty to God and to one another!

Were I to venture upon a description, even in outline, of its benign tendencies, I should transgress the proprieties of the occasion by unwarrantable prolixity. But I may, in a word, inquire, what, without the Bible, would be our condition? Let our own country be suddenly and completely deprived of the word of God, and of all its effects, personal, social, national. Let the sacred volume be blotted out of all the languages spoken in this broad republic; let all its truths be effaced from every memory, every book, every manuscript; let all its influences be withdrawn from our literature, our science, our arts, our legislation, our jurisprudence, our systems of education, our civil institutions, our habits of economic life. Take away all that it has done for woman, for children, for the domestic constitution in every department, for the sick, the aged, the poor, the sailor, the prisoner, the debtor, the creditor. Let not a remnant, not a trace, of Bible-influence remain upon any portion of American matter, or American mind. What have we left? Where should we be? What should we be?

Sir, have you before you, in this thronged assembly, one who will not concede that the Bible is eminently the book for man? Does not man every where need it? Is it not adapted to the necessities of universal man? Is there one in the whole range of humanity, from the highest point of Saxon civilization to the lowest form of Australian debasement, who can so dispense with its light, its guidance, its consolations, as to be wise, safe, happy, without them? Is it not fitted to every gradation of mind in the scale of intelligence? By its simplicity, it is adjusted to the capacity of the child; by its profundity, it gives employment to the most gigantic intellect; or, as quaintly expressed by a writer of a former age, "It has shallows where the tenderest lamb may drink, and depths in which the elephant may swim." This book, coming with Heaven's own authority, disclosing such mighty truths, exhibiting such a code of morals, offering such a Saviour, presenting such prospects, has already accomplished much, and is destined to accomplish vastly more, for man. It is emphatically "the Word of Life." In its diffusion, then, are we not conferring upon our race the greatest possible good? Millions of our brethren are travelling with us to eternity, ignorant of their character and their destination. What boon can we bestow upon them like the book which brings "life and immortality to light," and securely leads in "the way everlasting?"

A DEATH-BED PREACHER.

THERE are many ways of preaching Christ's gospel without choosing a text, or standing in a pulpit. This glorious work is not restricted to any time, or place, or class of individuals. A Wilberforce could proclaim the gospel of love on the platform of Exeter Hall, or the floor of Parliament-House, though he never wore a surplice, and never had a prelate's ordaining hand upon his honored head. Thomas Cranfield preached to the boisterous rabble of Wapping, till, in their delight, they were ready to reward him with "three cheers" for his thrilling exhortation. Hannah More preached Christ in the drawing-room; and Elizabeth Fry in the prison-cell. Harlan Page scattering tracts through a city work-shop, Nettleton whispering his solemn words to weeping souls in an inquiry-meeting, the Dairyman's Daughter murmuring the name of Jesus with her faint dying voice, and the Shepherd of Salisbury Plain, leaning on his crook to talk about eternity to a passer-by, were all intensely earnest "preachers of righteousness." The church has had few more faithful preachers than Thomas Halyburton, and his most impressive discourses were delivered on a dying-bed. "This is the best pulpit," said he, "that ever I was in; I am laid on this bed for this very end, that I may commend my Lord."

The careful and erudite sermons that were prepared for the pulpit of Ceres and St. Andrews are now well nigh forgotten; but the savory discourses that fell from his lips during that last month of his holy life, will live, we trust, till the last saint shall go down to the dark river. Let him who would learn how the sting of death may be plucked away, and how (to use Halyburton's own phrase) "a frail mortal may shake hands with the king of terrors," let him read the closing chapters of that Memoir which the Free Church of Scotland has reproduced for the edification of her children. What a spirit must that man have possessed who could have recorded the death of a favorite son in such words as these!

"March 23, 1712. The Lord's day, a day to be remembered by me. Oh! my soul never forgot what this day I reached. My soul had smiles that almost wasted nature. My kind colleague and I prayed alternately; Oh such a sweet day! About half an hour after the Sabbath, my child, after a sharp conflict, slept pleasantly in Jesus, to whom pleasantly he was so often given."

To his wife, who stood weeping by his bedside, he once said, "My sweet bird, are you there? I am no more thine. I am the Lord's. On the day I took you by the hand, I wist not how I could ever get my heart off you again; but now I have got it done. Do not weep; you should rather rejoice. Rejoice with me, and let us exalt His name together. We shall be in the same family in heaven; but you must even stay a while behind, and take care of God's bairns." At another time he remarked to her, after a night of agonizing pain—"Jesus came to me in the third watch of the night, walking upon the waters and He said to me, 'I am Alpha and Omega, the beginning and the end, I have the keys of hell and of death,'" and then he added, "He stilled the tempest in my soul and lo! there was a sweet calm!"

When the eighty-fourth Psalm had been sung for him, he said, "I always had a mis-tuned voice, but, which was worst of all, a *mis-tuned heart*; but shortly when I join the temple service above, there shall not be, world without end, one string of my affections out of tune." To his aged elder he remarked, "James, ye are an old man, and I am dying; yet the child is going to die an hundred years old. I am like a shock of corn fully ripe. I have ripened fast under the bright Sun of righteousness, and I have had brave showers!"

We have read of many sublime displays of courage in the dying hour, but never met with such a calm confronting of the king of terrors as the following passage displays. "I am not acting as a fool," said he to his physician, "but I have weighed eternity during the last night. I have looked on death as stripped of all things pleasant to nature; *I have considered the spade and the grave*, and every circumstance in it that is terrible to nature! and under the view of all these, I found that in the way of God which gave me satisfaction—not merely a rational satisfaction, but a heart-engaging power that *makes me rejoice*."

On the morning of the 23d of September, he went into the dark valley. Yet he did not go alone, nor did the calm sunshine withdraw from his pathway—for in the "even-time, it was light about him." Just before he died, he said, "I am thinking on the pleasant spot of earth that I will get to lie in, beside Mr. Rutherford, and Principal Anderson. I will come in as the little one among them, and I will get my little George in my hand, and Oh! *we will be a group of bonnie dust!*" During the last six hours his voice failed him. But his angelic face was eloquent, and when he could not speak, he gently clapped his hands in triumph! So died the holy Halyburton—and on all the face of our earth the ministering angels of God beheld that day no other scene that was more like the heaven which they had left.—*Stray Arrows.*

A MULTIPLICATION TABLE FOR THE CHURCH.

IN many of our largest and most prosperous churches, there must of necessity be a considerable number of members on whom there rest but few active duties, and to whom are entrusted few responsibilities. They thus come to feel that they are not needed. The labors of the Sabbath school, the prayer-meeting, and the trustee room are performed by a certain number of individuals—generally the elder members of the church or congregation. A large portion of the resources of such churches is thus entirely undeveloped. Their "capital" for doing good is, to a great degree, unemployed. But let a *new church*, be set on foot, and a field for the exertion of these dormant energies, and the empolyment of them is secured at once. Those who were once thrown in the background now come forward. Those who were once inactive now have a work to do. He who has a tact for business arrangements is needed in the new Board of Trustees and finds there a place. He who saw but little need of his assistance in the old Sabbath school well stocked with teachers, hastens to volunteer for the new one with its multiplied calls for labor. He who was seldom called on even to pray in public, may, under the new circumstances in which he is placed, most profitably conduct the devotions of his fellow-worshippers in the social circle. In view of all this, is there no call for a more general *colonization* in many of our large and flourishing churches? Might not our undeveloped resources be brought out in such a way as to *double* our effective power for good in nearly all the principal towns, and cities? Might not many a church-roll soon be multiplied by two?

2. In every large congregation there is a considerable number of individuals who are not church-members, but who are active and indefatigable men of business, doing "whatever their hands find to do," with all their might. Unless these men happen to belong to the Board of Trustees, they can do but little toward advancing the church in any particular. They occupy their seats on the Sabbath, they pay their pew-rents, and there their interest in the affairs of the church commonly terminates. But enlist these men in a new church enterprise, and their whole position is changed. They have a work to do—a work which brings not merely a benefit to the enterprise itself, but is productive of rich spiritual blessings to the men themselves. One employs himself in raising money for a new building, and the very labor (in the best sense of the phrase) "does him good." It teaches him liberality, and teaches others—sometimes old church members—a lesson also. It teaches him self-denial, and the value of gold and silver when they are employed in the service of the Saviour. A second is appointed upon a committee to secure a pastor, and he listens to preaching as he never listened before. A third does "yeoman's service," in rearing a church edifice. Now is it not more than probable that all these individuals, while thus laboring for the *externals* of Zion, will place themselves in a favorable attitude for receiving *spiritual* blessings from Him whose cause they are promoting? "Them that honor me, I will honor."

3. A third argument in favor of a more general colonization in our leading churches is found in the fact that every newly organized body will, of necessity, enlist some who never could be reached by churches already established, however faithful or eloquent their pastors. Past unhappy difficulties may have alienated some, who would enter a new church, although an inveterate prejudice would forever exclude them from their former place of worship. Above all, the necessity for auditors—a necessity which was not felt in a well-filled sanctuary—stimulates to exertion in gathering in the shepherdless from the highways and the hedges. New faces are thus seen in the Lord's house which were often seen on the Sabbath in the tippling-house, the markets, on the wharves, or at the corners of the streets.

These are but a few of the arguments in favor of more general church-colonization, but they are enough, we trust, to incite to thought, and action. While so much is said, and wisely said, in regard to establishing churches in frontier or destitute regions, there is a necessity (too much disregarded) for many a new enterprise, and many a missionary under the shadows of our oldest and most prosperous churches. We may profitably repeat the battle-cry of the politicians on the eve of an election—"*organize! organize!*" The "children of this world" teach us many lessons which we are slow to heed, and which we neglect to our cost.

THE CHRISTIAN NOT SATISFIED WITH EARTH.

A WRITER in the Baltimore True Union, whose initials are those of Rev. Franklin Wilson, gives a brief sketch of a sermon which he lately heard from Dr. Lyman Beecher, while in Brooklyn, N. Y. The following scintillations show that the old intellectual fires in the Doctor are still glorious as ever:

His sermon was founded on Psalm xvii. 15. "I shall be satisfied when I awake with thy likeness." His object was to show why the Christian is not satisfied with this world. The Christian, he said, could not be satisfied with earthly objects. The soul was made for nobler enjoyments than earth can furnish. "God has made it too big to be filled with such little things." Nor again with earthly society. True, friendship was sweet: love was as the sun of life, but after all "there are chords in every human heart which no mortal hand can sweep, there are chords in my heart which man never swept, but which I trust God's hand has sometimes even here touched, and from which he will awaken eternal music in heaven." Nor can the pursuits and occupations of life entirely satisfy the soul. It will (amid all its successful endeavors) feel an "aching void within."

The Christian is not satisfied with himself, with his *action*, his *thoughts*, his *evidences*. We cannot give any of the beauties of his remarks except one or two upon the last point. "Christians sometimes are so filled with the love of God and spiritual joy that their doubts flee away. These are flashes of heaven. But this state does not last. And it is perhaps well that it does not. God does not design to give us our heaven here. This is the time to *work*. Christians are seeking too much for emotion for happiness. There is religion in feeling, but ten thousand times more in *holy action*, bringing good to man and glory to God." The preacher then changed the theme, and spoke of the *full* satisfaction of heaven. Even at death often, heaven begins below. As in the case of Payson, when this earthly house was rocking to and fro as by an earthquake, its walls rent and about to fall, through the cracks the beams of celestial glory often shine. The first thought perhaps that will overwhelm us with wonder when we awake in heaven, is that we have *no longer to watch* against temptation from within or from without. And another will be, that our spiritual bodies there will be as active and vigorous and unwearying as our minds. Sometimes in a revival I have felt that I could fill ten bodies, and keep them all at work if I had them, but there one will be fully equal to my wants. There we shall have work enough to do, and powers with which to do it. There is no pleasure in idleness. To sit on a bank of roses forever, and do nothing, would be hell. It is the nature of mind to be active, and we can be happy only as active. These truths coming from the lips of so old a man, uttered with such force and pathos by one whose white locks and deeply wrinkled features show that he is standing on the brink of eternity, seemed clothed with additional power.

ONE WRONG STEP.

LAURIE TODD relates the following incident in one of his letters to the Home Journal:

I would council young married people to refrain from spending the Sabbath in the fields. I am not going to write a homily on the fourth commandment, (though, in the keeping of this command, even in this world there is great reward.) I am speaking now of your temporal interests. You cannot spend a day in the country without incurring an extra expense of ten or twelve shillings. Now, if you are a clerk or a mechanic, this would nearly pay your room rent. Sometimes you get caught in a thunder-shower, and shawls, hats, and cloaks are damaged full twenty per cent. more; and you get home in the evening, wet as rats, tired and worn out, and in low spirits. So much for spending the Sabbath in the country. I will relate a case in point, which actually occurred. In June, 1797, a man by the name of James, arrived in New York, from England. He was twenty-seven years old, and by trade a ladies' shoemaker. Being a good workman, he obtained employment and good wages. In a short time, having saved some money, he commenced business on his own account, in Maiden Lane, and prospered well. Among his stitchers was a smart Yankee lass, whose ancestors were among the Pilgrims who first settled the town of Hartford, Connecticut. With her he formed a family compact for life. She made him an excellent wife. Having been married near a twelvemonth, on a Sabbath afternoon, (and, as she said, much against her wishes) they crossed to Brooklyn, (then numbering forty houses,) hired a carriage, and drove to Newtown. On returning, in the evening, they were upset by six drunken men in a large country wagon. Mr. Hall had one leg broken, and his wife was severely bruised. Not having heard of the accident, but missing him from his stand, I stepped in to inquire respecting him. On being informed of the circumstance, I remarked that they had no business on Long Island on Sunday.

"Ah," said he, "there lies the sting. Had it happened while going to market or to the bank, I could bear it; but I brought it on myself; and there sits my wife, a sufferer from my folly, for she was not willing to go."

He laid on his back for six weeks before the bones knitted; his wife kept her room for two weeks, and fed and nursed him four more. The quarter's rent was due, and so was the medicine and doctor's bill. The store was shut up, which closed the concern. From bad treatment the leg never was well. He had no relations, and few friends. He died of a broken heart before a twelve month. In three months after his death, a son was born; but it never beheld its father.

For the Watchman and Reflector.

LETTER FROM OLD JACOB,—NO. 3.

MESSRS EDITORS,—I believe it is generally the case, that the older one grows, the more apt he is to revert with a sort of longing and regret, to the scenes and employments of his childhood. We wish we were young again, or, if not exactly this, we feel sometimes as if we could enter with no small relish, upon some of the amusements of our early days. Here I am, seated on the very spot, where many a time I frolicked and gambolled when a boy. It is a warm, sunny afternoon—I do not believe you have any such weather where you are. And what do you suppose I am doing? It would puzzle you to tell, as thoroughly as old Cresus supposed the oracles would be puzzled to tell what he was doing on a certain day and hour. Well then, here I am, surrounded by nephews and nieces, sons and daughters, with a goodly store of chestnut and willow branches about me, engaged in making *whistles*. As I finish them off, and present them one after another, to the youthful group around me, you can easily imagine what melodious strains must be floating through the air. Such a tooting you have seldom heard. And (why should I not own it?) I am really enjoying this music. It is, after its fashion, a symphony—a part of nature's grand symphony, which she is ever performing, and as interesting in its way, as any written by Beethhoven, or Haydn, or Mozart. I love to look at the happy faces of these little performers—their cheeks all distended with their music, and round and vermillion as those of a trumpeter, and I count myself for the time being, well employed in ministering to their enjoyment. That inveterate whisperer who had so much to say in my last epistle to you, is again at my elbow, and persists in suggesting somewhat as follows. "These little folks are blowing their whistles now; the most of them will, perhaps, blow their trumpets by and bye—what is a trumpet but a sort of a whistle after all? This is what the older children do. Some make their own trumpets and blow them; some *make*, and get others to blow, and some get both the making and the blowing done for them. What *puffing* and *tan-ta-ra-ing* there is, all over the land. In almost every department of life you may hear it. The loudest blast carries the day. This is the great art of getting on in life. Learn to blow your trumpet, or get some one

to do it for you. Yes, in these innocent little whistlers, you see a sort of picture of a large portion of the world—each one blowing his trumpet, engrossed with his own noise, and making as much of it as he can. Yet there is this difference—these little fellows blew in the exuberance of their joy—the larger ones, to call attention to themselves."

I have been revisiting the scenes of my youth and childhood. Whose heart does not throb with interest and pleasure, as his eye rests once more on the old familiar objects after a long separation from them? I stood the other day, with fishing rod in hand, on those very spots where some thirty years ago, I was the successful or the disappointed angler. There, just in that place yonder, what a glorious mess of perch I caught one day "lang syne;" and there again, what a monstrous catfish made acquaintance with my hook, and what trouble I had with the hideous looking creature. It all seems but as yesterday, since I basked in the warm sunshine, on the banks of this river, and watched the ebb and flow of the tide, and wondered what could be the cause of it. I wander out in the old woods and sit down again under the trees that sheltered me from the summer's sun, "long, long ago," and recline once more by the brook's side, to whose murmurs I listened when a child, and in whose waters I played the livelong day. I recognize the remnants of those very works which it cost me so much time and toil to build. There, I had my little water-wheel, and there, my sluice and fall. The little stream has flowed on night and day, ever since, faithfully rendering its tiny tribute to the great ocean. As I look around me, I almost fancy the objects I behold, to be capable of feeling as I do. "You old oaks," I exclaim, "you have been battling it, as well as myself, with life. You have seen sunshine and storm, as I have. You have been rocked by tempests, but it has only served to strike your roots deeper into the earth—not so, alas! with me. And you, of younger growth, I remember you well. We were young together—you were saplings when I was a child; I could have bent you as I would. Now, you are tall, and stately, and strong. Once, you bowed to the earth before every breeze; now, you can struggle with a whirlwind. Shall we grow old together? Shall I see you when time has silvered o'er my head, and will you fling your shadows over me then? I should like no place better for a grave, than in the midst of you. And others still; I miss your forms: I look around for you in vain; you are not here; the woodman's axe has been among you: and you have fallen before it. You are gone like other friends of early days. You have fulfilled your destiny. May I fulfil mine as well.

Farther up in the country, there is an old churchyard, in which many an hour of my childhood was passed, in poring over the old inscriptions, even then scarcely legible. I have visited it again, and one of the epitaphs which always struck me as not a little singular, I have selected for your perusal. I give it *verbatim et literatim*. It is a real curiosity.

"Caspar Hough that is my name,
Small Lots is my station,
And Christ is my salvation,
When I'm dead, and laid in grave,
And all my bones are rotten,
This I leave for you to see
To remember me
That I may never be forgotten,
When the bell begins to tole
Then O Lord have mercy on my poor soul."

This is a queer medley for an orthodox Christian. The last two lines look like a belief in purgatory. Let us deal gently with it. Who knows what the author of this effusion might have accomplished, under different auspices? Some of Bunyan's first attempts at poetry, are strange looking affairs. No one can say, how much Gray may have owed to cultivation, and other favorable circumstances.

"Full many a gem," &c.—you know the rest. Last and not least, I have looked again upon the Falls of the Passaic. More than thirty years have gone, since I first saw their spray hung with rainbows, and heard their deep roar.

Once they were much resorted to by travellers, and considered as a great natural curiosity. They are new, a little behind the times, taller cataracts and sundry other curious things, having thrown them somewhat in the shade. Nevertheless, they are well worth a trip from New York to Paterson; the time is but an hour or even less. I would advise any of your readers who may have it in their power to do so, to pay them a visit. They will look upon scenery, which I can assure them, is not to be found every day, and which will live long in their memories. I was much interested in noticing in the huge chasm opening from the Falls, far out of the reach of any human hand, and nestling on the rough bosoms of those grand old rocks, several bunches of pinks. The contrast was so great. There they were smiling upon you, as if conscious of their security from your grasp, and as if proud of their grim and giant protectors. One could not help thinking, such is life. You do find flowers sometimes, in the most unlikely and unsightly spots. In the roughest places, and in the darkest hours, God will often throw out before you, something beautiful and cheering. So, too, when the waters are roaring and thundering in your ears, and the billows well nigh go over you, and the foam and spray are dashing around you, many a bow of promise arch itself over the troubled scene, and hang there, a pledge of the love and faithfulness of an overruling Providence. Yours, truly,

June, 1851. OLD JACOB.

Watchman & Reflector.

BOSTON, THURSDAY, JULY 3, 1851

"THE BIBLE ALONE!"

FROM several notices which have appeared in the English papers, we perceive that the friends of evangelical religion in the Church of England, are gradually concentrating their forces in definite plans of action for the purpose of church reform. One grand design which they have in view, is the alteration of the Prayer-Book, so as to exclude from it those elements of Popery which now mar its pages, and to render it more exactly conformable to the Word of God as the only standard of Christian faith. Lord Ashley is a prime leader in this movement. A metropolitan association has lately been organized to act in concert with kindred societies already formed in various sections of the country, and there is good reason to believe that there is nigh at hand some great change of sufficient moment to be reckoned as an historical era.

While these things are in progress, the Puseyites are daily manifesting their affinities with the Mother-Church," and are rallying their energies, for a desperate onset against "the Evangelicals." The signs of the times indicate that there are now gathering in England the elements of a religious excitement unparalled since the days of "the great Reformation," and that the same questions which then agitated Christendom are coming up afresh. But, thanks to God, they are coming up in a very different state of the world. The fires of Smithfield cannot now be kindled: the rack and the thumb-screw cannot now be used as means to enforce conviction; but the controversy must be determined by *moral* forces only, and the final issue will furnish a grand commentary on the saying that is written, "Thou hast magnified THY WORD above all thy name."

Nevertheless, while the contest waxes warm between traditionism on the one hand, and evangelical religion on the other, it is an interesting question, What relation does popular infidelity hold to the general progress of opinion? Infidelity has doffed its old garbs and titles, and now stands forth as the friend and champion of the masses, under the banner of Christian liberalism. It "lifts up an ensign to the people," and we see emblazoned on its waving folds, those taking words, "Social Reform." It openly professes to honor Christ and to hate the church. It wars against Popery and it scoffs at evangelical religion. It declares in the language of Ronge, that "if Roman Catholics have a Pope at Rome, the Protestants have made their Pope of a book, and that book is a dead letter." It affirms that the disciples of Jesus, have, hitherto, misunderstood him, that his kingdom is of this world; that Socialism is Christianity adapted to the times, creating all things new and aiming to produce on earth a heaven of peace and plenty. It is far mightier in Europe than in America; it is attracting multitudes to its camp; in view of the great moral battle of civilization, it deems itself "the immortal phalanx," and has been called by some intelligent writers, the great moving power of the European mind. What, we ask, is its real relation to Popery, to Christianity, to Society?

While this question lay before us, a few days ago, our eyes rested on a paragraph of HUGH MILLER, in his "First Impressions of England and its People"—just fresh from the press. He says, "That which, apart, from religious considerations, is chiefly to be censured and regretted, in the zeal of the Ronges, and Shenstones, Michelets, and Eugene Sues, is, not that it is inconsistent, but that it constitutes at best but a vacuum-creating power. It forms a void, where in the nature of things, no void can permanently exist, and which superstition is ever rushing in to fill; and so the progress of the race, wherever it is influentially operative, instead of being conducted onwards in its proper line of march, becomes a weary cycle, that ever returns upon itself. The human intellect, under its influence, seems as if drawn within the ceaselessly revolving eddies of a giddy maelstrom, or as if it had become obnoxious to the remarkable curse pronounced of old by the Psalmist: I quote from the version of Milton:

"My God! oh, make them as a wheel;
No quiet let them find;
Giddy and restless let them reel
Like stubble from the wind."

History is emphatic on the point. Nearly three centuries have elapsed since the revived Christianity of the Reformation, supplanted Roman Catholicism in Scotland. But there was no vacuum created; the space previously taken up in the popular mind by the abrogated superstition, was amply occupied by the resuscitated faith; and as a direct consequence, whatever reaction in favor of Popery may have taken place among the people, is of a purely political, not religious character. With Popery as a religion, the Presbyterian Scotch are as far from closing now as they ever were. But how entirely different has been the state of matters in France! There are men still living, who remember the death of Voltaire. In the course of a single lifetime, Popery has been twice pouplar and influential in that country, and twice has the vacuum-creating power, more than equally popular and influential for the time, closed chill and cold around it to induce its annihilation. The literature of France, for the last half century, is curiously illustrative of this process of action and reaction—of condensation and expansion. It exhibits during that period, three distinct groups of authors. There is first, a group of vacuum-creators—a surviving remnant of the Encyclopedists of the previous half century—adequately represented by Condorcet and the Abbe Raynal; next appears a group of the reactionists, represented equally well by Chateaubriand and Lamartine; and then—for Popery has again become monstrous—we see a second group of vacuum-creators in the Eugene Sues and the Michelets, the most popular French writers of the present day. And thus must the cycle revolve, "unquiet and giddy as a wheel," until France shall find rest in the Christianity of the New Testament."

These apt remarks of the Scotch Geologist well illustrate the conservative power of a simple New Testament religion, and exhibit the truth and value of the great Protestant principle—"The Bible alone, the rule of our faith." They contain, moreover, although not so intended by him, a striking commentary on that remarkable promise which God sent from heaven to the church in Philadelphia by the mouth of the beloved apostle: "Because thou hast kept my word I also will keep thee." And so it was. The church of Philadelphia stood in the early ages like a column amid ruins. Here piety was fed at the fountain of pure truth, and this made her adequate to every emergency. In the Divine Word itself there is a mighty *conservative* power, of which, at the present day, Scotland presents a fine exemplification. In no country of the world, is Scriptural knowledge more widely diffused among the people, and therefore, while England is destined to reel under the shocks of Papal and anti-Papal excitement, Scotland will stand firm on the rocky grounds of her faith, and survey the troubled scene with the serenity of a sage and friendly observer.

Still further, the pithy passage which we have cited from Miller, suggests to us the momentous truth that the only safeguard for our liberties and our prosperity, in this country, is a thorough diffusion of Scriptural knowledge among all classes of the people. If our children grow up without being thoroughly "rooted and grounded" in a New Testament religion, a worldly scepticism will soon create that "vacuum" which Popery will be sure to fill. It is not enough that they be made familiar with creeds and catechisms; they must know those "Holy Scriptures" which speak as with the voice of God directly to the conscience. It is not enough that we give them an orthodox belief as a traditional heritage; we must aim at their conversion and seek that they be made "wise unto salvation." They can never become true "defenders of the faith" unless they have in the depths of the heart a vital faith to defend. Without this, a highly-educated man is too weak to cope with the wiles of Popery; with this, a little child becomes a moral giant in the cause of truth. The poor French blacking-vender, who held a New Testament in his hand and answered the threats of his priest by saying, "Sir, since I read this book, I have not dared to let a human being stand between God and my conscience," showed by that short sentence wherein it is that a Christian's strength really lieth. Could such a man renounce God's word as the rule of faith? Never. Would he add tradition to it? As soon would he think of adding a ray to the sun, or of helping it to shine by a wax candle. Could he give up a part of it? Not a jot, not a tittle, not a precept, not an ordinance, nor an instituted connection between one thing and another. He sees that this Word is sufficient; that it is tried like "gold seven times refined." Heaven and earth shall pass away, but this word shall endure, and the universe shall know that the least of its commandments" is linked to consequences that stretch through eternity.

OUR NATIONAL JUBILEE.

THIS is the week in which we celebrate the greatest political event of modern times, the birth of our republican institutions. The advocates of liberty throughout the world are looking at the probabilities of our success. There is a very large class both in England and on the continent, who are tremblingly alive to all that concerns the fate of our government. An American citizen is to their view invested with an interest which attaches to the subjects of no monarchy in the world. They greet our travelling countrymen with cordial delight, as the representatives of that republican idea which they desire to have prevail throughout Europe. The devout portion of them pray earnestly that this Union may not be rent asunder, and that God may give wisdom to those who are concerned in settling our great political questions. Rev. C. G. Finney, who has spent much time abroad, remarked at the late Anti-slavery Anniversary in New York, that one who has felt deeply on this subject, said to him, "I regard the establishment of the American Union as the greatest event that has occurred since the invention of printing." This man spoke very feelingly of the danger that now threatens this country. He is one of a class that often express sorrow at our exciting discussions in Congress on the subject of slavery, and who fear that the result will be anarchy, bloodshed, and finally despotism, and thus destroy the hopes of the world. The gentleman to whom we refer above, thinks that if the prayers of the good people of England can avail, all the difficulties now existing in our country will result in good. There is not a doubt that the sympathies of the great mass of mankind are on the side of our success. The genius of crushed and enslaved humanity hails our rising republic as a star of hope, and blends its voice in the mighty chorus of our national jubilee.

Not only by the blood of our sires is our government consecrated, but by that of the martyred republicans of England of whose labors and sufferings it is an offshoot. The writings of Sydney, Vane, Russel, and their noble associates in the Commonwealth which perished under the hand of despotism and involved them in its ruin, developed the principles which are wrought into our Declaration of Independence, which animated the colonies of this country in the time of the revolution, and which are wrought into the fabric of our democratic institutions. These political martyrs of England enjoy with us a resurrection more resplendent than they could have anticipated. And if we do not fail, as we pray God we may not and fully believe we shall not, we shall in time throw back upon the Old World an influence to realize ere long the hopes of these suffering men in reference to the freedom and republicanism of the land which gave them birth.

But there is another class who are watching our haltings with eager expectancy. The monarchists are chuckling with the idea that our government will explode and that they will be able to say, "there, you can see how the American government has turned out with its democracy." Let Christians therefore come before the God of the nations of the earth to implore his continued protection, that with the din of our jubilations, there may be heard a still small voice, after the wind, the earthquake and the fire are passed, to insure the presence and protection of Almighty God to a government around which so many hopes cluster, and on whose success results so prodigious are depending.

THEOLOGICAL PHASES.

WE have before referred to the truly fraternal and enlightened discussion of doctrinal topics, which has been going on, at intervals, between the Christian Register, the respectable Unitarian organ of this city, and the New York Independent. There is no little significancy, and much that indicates growing affinity in this discussion so far as it has reached. Other *indices* of a similar character are now and then seen, showing that the spirit of religious inquiry is abroad, and that the faith of "all who believe and call themselves Christians," is not settled and secure. The New York Christian Inquirer, a spirited and able Unitarian paper, in one of its late issues, gives marked prominence to the office work of the Holy Spirit. The language of the Inquirer *on this* point, does not embrace any technical or defined doctrinal statement. But it declares a belief in the Holy Spirit in a manner that evinces faith in his distinct personality, and utters the language of confession for having underrated his benign work while led away by philosophy, "so called." Grateful as is such an expression from such a quarter, we hardly know how much real importance should be attached to it. For, in the Inquirer of the following week, is an article headed "Princeton and Andover," in which a style of cavalier and laughing comment is indulged on the diversities of these two schools of theology. The article has the merit of keen satire, but is written in a similar spirit and from a similar stand-point with those of the Romanist when he deals blows at Protestantism. The pages of the Inquirer have not been strangers to this description of writing before. It contrasts, strangely in our mind, with another class of articles in the same paper, such as the one to which we first alluded. In one number of this journal we have met with an expression most grateful to the mind, whether regarded from a doctrinal or devotional point of view. Another number confronts us with an utterance grievously at issue with all this. From such incongruity of tone and statement, we hardly know what to infer. Our contemporaries in all this, clearly indicate that they are not wholly settled in their own convictions; and that they have not yet fully overcome dislike for evangelical sentiments.

The impression is forced upon us that there is less of growing agreement between our Orthodox and Unitarian neighbors than is manifest on the surface. Religious expressions that are warm and genial, may be construed as meaning far more than they really do. Evidence is not wanting, that the spirit of doctrinal inquiry is more active than in some former years; but it needs plainly to reach deeper, become more fundamental, and more embracing in its aims. Impulses and flashes will never bring men together. There needs to be earnest, patient, thorough Christian discussion; there needs the model disposition and temper of "a little child:" above all else, there needs the Spirit of the Holy One to take of the things that are his and show them unto men.

THE METHODIST QUESTION.

THE Zion's Herald and Wesleyan Journal states that it considers the question of arbitration, as between the Methodist Episcopal Church, and the Methodist Episcopal Church South, about decided. It says:

"The Southern press approves the recommendation of the Court. Our own agents have promptly proposed to accept it, and we observe that the Southern commissioners, or, at least, Dr. Smith who seems to be a plenipotentiary in the case, have been almost if not equally prompt in the matter. He says, in the Southern Advocate, "without the least hesitation, I immediately drew up a communication to the defendants, in which I fully open the way for them to embrace without embarrassment, the kind offer of the Court to settle a just claim in a way much more creditable to them, as it was much more agreeable to the Christian feelings of the Court, than by the adversary measures then in process of fulfilment. I did not deem it at all important, in view of the plenary authority conferred on me in the management of this case, to delay this measure, in order to consult the other members of the commission—farther than to take counsel of Dr. Early, who fully concurred. I felt so entirely assured of their readiness, and indeed great anxiety, as well as the anxiety of the whole Southern church, and I believe a large majority of the ministers, and a *very* large majority of the lay membership of the church North, to settle this controversy in an amicable way, that I did not hesitate a moment.'

There will, doubtless, be much diversity of opinion respecting the propriety of deciding the question by the proposed process; but as it was fully authorized at the last General Conference, it is not an open question, and the discussion of its propriety can only harrass the case."

Should this turn out as anticipated, Christians of all denominations will rejoice with their Methodist brethren. Of all disputes that creep into and entangle church operations, those growing out of money issues occasion most discord. Litigation in such cases always aggravates the original quarrel.

THE ALIEN PAUPER LAW.

THE new Board of Commissioners, under this law, consists of Isaac Emery, David Wilder, Jr., and J. B. Munroe. They have entered upon their duties, and given notice that the law is in operation. Their first duty is to appoint visitors to all the almshouses in the State, who shall ascertain and report how far the laws regarding alien paupers are enforced, and collect all desirable information touching this matter. The next duty of the Commissioners is, to appoint persons to get the names of all paupers brought into the State otherwise than by water, and obtain the requisite information from officers and agents of railroads, who are required to give it under heavy penalties. As we have before stated, the law makes these roads liable for all foreign paupers brought from other States, in case they become a public charge within a year. Persons to act in this city have already been appointed—Warren B. Thomas, at the Maine and Lowell depots; Jesse Batchelder, at the Providence and Fitchburg, and Daniel D. Hartley, at the Eastern. It now remains to be seen what check foreign pauperism, heretofore thrust upon us by callous-hearted landlords abroad, or speculating harpies at home, will receive under the new system. The Commissioners and their agents have got to be faithful, sleeplessly vigilant, and inexorable, or the statute will soon become an utter blank.

A GOOD SIGN IN CHINA.

IT is stated in the Hong Kong Register, that the Chinese have at last begun to associate with foreigners on terms of family intimacy. Interchanges of visits have already taken place between several English and Chinese ladies, and the latter are said to have been highly delighted with the reception they met with, and to have promised to renew the intercourse. This we think to be an important indication, and augur from it much that shall be mutually beneficial to the Chinese and the world. Heretofore, from time immemorial, the ladies of the Celestial Empire have been kept back from foreign society, as if too sacred for profane or Christian eyes to behold. They will now see for themselves that the women of other countries differ from them in little save local fashions and customs. They will learn, too, something about their "outside barbarian" neighbors, and probably be able, in process of time, to induce their liege lords "to conquer their prejudices" against other nations. This family intercourse, if permitted to extend itself, will lead to intercourse by travel; and not many years will be likely to pass, before the hotels and watering places of our own land will become as familiar to the Chinese lady as to the English or French lady. Love of gain has already added to the population of California hundreds of adventurers from the "flowery land," who make the very best citizens. If social intercourse with strangers is not forbidden at home, it will be eagerly sought in the new State, and thus will the foundation be laid for making Americans out of Chinamen, and Christians out of Pagans. Who can now predict the results that will come of this new venture by the ladies of Hong Kong?

POPULATION AND DEPOPULATION.

Political economists make the number of inhabitants which a country sustains in health and comfort the test of its prosperity. This is a true criterion. It bears more directly, however, upon the character and institutions of a people than upon their natural advantages of soil or climate. Government, religion, and habits of industry or indolence have more to do with the increase or dimension of population than any thing connected with the earth or its elements. Scotland and our own New England are far inferior in their natural advantages to some of those lands which support only a sparse and miserable population. The West India Islands have natural sources of wealth far superior, and yet how poor a figure do they make in the commerce and enterprise of the world compared with our own thriving population. The country south of Mason's & Dixon's line is quite as susceptible of advancement as that north of this boundary, and yet the last census shows that the North have already more than twice the population and are increasing in a three fold ratio. To what is this owing but to the difference of slavery and freedom. These are significant facts that show how much interest we have in maintaining the purest forms of religion and government.

Those countries which were once the most populous and prosperous, are some of them now most depressed and miserable. This is the case with Egypt, Italy and the Great Plain, watered by the Euphrates and Tigris Herodotus gives a glowing description of the fertility of that plain in his day. There the ancient empires of Assyria, Chaldea and Medo-Persia once sustained their magnificence. Now it is overrun by a sparse population of Bedouin Arabs, who lead a starving life upon a sandy waste. And yet the country itself, with the irrigation and industry which sustained its ancient opulence, might be made as populous as ever. Its natural advantages have not perished. Italy is in its physical condition as well fitted now to be the proud seat of empire, as when the Old Romans built up their power, wealth and magnificence. A ruinous government, a corrupt religion and a preposterous social system are the sole agents in its depression and desolation. The land of the Pharaohs, once the granary of Rome, now adds less to the wealth of commerce and to the happiness of the nations, than the bleak hills and barren heaths of Scotland.

These thoughts are suggested by the statement lately made that Ireland with one of the richest soils and one of the most salubrious climates in the world, and that too with unrivalled commercial advantages, has within a few years decreased in population to the extent of *two millions*. "In the small city of Cashel, in 1841, the population was 7,036, now 4,780; Limerick in 1841, 48,393, now in round numbers 44,000; in one of the Baronies of Queen's county, Shenemapague, the population has diminished from 17,014 to 11,500; in Corlingford, county of Louth, the decrease has been from 1,110 to 877. The parish of Annadown, Galway, in 1841, had a population of 7,108, in 1851, it is reduced to 3,663, or very nearly one half.

These facts are worthy to be considered on this week of our national jubilee. They admonish us to avoid slavery, to cry out against oppression, to eschew the papal system, which does so much for the ruin of Ireland, and to preserve our liberty intact, and our puritanic religion uncorrupted and unchanged.

SECESSION FROM EPISCOPACY.

The Rev. B. P. Aydelott, D. D., of Cincinnati, heretofore "a burning and shining light" in the Episcopal Church, has felt constrained to withdraw from that communion. As his letter to Bishop M'Ilvaine contains some important statements, we refer to it particularly. It commences by alluding generally to "the evils prevailing in the church," and to the Bishop's exposure of many of them in his various charges, which evils have been "greatly strengthened and extended by the recent Romish movements in the Church of England, and especially by the republication of the Oxford tracts and similar writings in our country." The Doctor says he discovered those evils, then in their embryo state, soon after he became a candidate for the ministry, and that his studies, and the whole course of his ministry, have been "almost one continual struggle against them." He proceeds:

Every intelligent pious man in our church must *now* see, I think, with the Bible in his hands, and the history of our church for the last few years before him, that what is called Puseyism, or the Sacramental system, is simply High-Churchmanship developed, and that from the former it is but a step, and that a very short one, to Rome. It was very natural, however, that one like myself, brought up in the Episcopal Church, and who had never been a member of any other, should believe the best possible of her, and be very reluctant to see her faults. Hence, when the evils now so unfolded and predominant throughout our borders, were first beheld by me in their early aspects, I could not but regard them as *incidental*,—not the natural and necessary results of the system. I hoped and believed that they were merely a misfortune—great, indeed—still merely a misfortune, into which any church, however radically sound, might be betrayed; but from which, by wise Christian effort, she might be restored to her original purity. Such were my views of High-Churchmanship, both in its doctrines and practices. Hence I could not but hope that evangelical truth and piety would finally triumph among us, and that without any fundamental change in our ecclesiastical system. In a word, I regarded evangelism as the native and healthful growth of the soil, and High-Churchmanship as a poisonous exotic.

With such views, he has labored on, doubts however occasionally crossing his mind, whether these evils *might not be more deeply seated* than the friends of evangelical religion among them supposed. He began a more thorough study of "the errors daily becoming more and more rife," and found "his doubts gathering strength, and ripening into clear, well-defined, and indescribably painful convictions." He commenced writing in the Episcopal Recorder upon the unhappy state of the church. His views were afterwards collected and published in a volume. He continued to have hope, and some faith, in his church; but "the doings of the General Conventions of 1844-47-50, and the general course of things in the church for the last few years," have destroyed all hope. "To me, therefore," he writes, "there is no alternative."

"I have contended for the evangelical cause during my whole ministry, as my health and circumstances would allow, and by every lawful means in my power. I have never shrunk back from any degree of odium to which such a ministry in such a church would necessarily expose me; and have always endeavored patiently, and for the most part, silently, to bear the reproaches which it brought upon me. And, what is still more painful, I have not hesitated to risk the coldness and alienation of friends when I thought fidelity to Christ required this trial. Such has been my ministry in the Episcopal Church,—however feeble and imperfect, yet always open, decided, thoroughly evangelical. Both friends and opposers will, I doubt not, freely allow this."

He had but one course left, and that was, after long and prayerful reflection, believing that the Protestant Episcopal Church *needs reformation*, but that she CANNOT BE REFORMED," to reform *from her*.—He concludes:

"Duty to the cause of Christ, to my family and to the world, forbid me any longer to give my influence, however small it may be, to the support of what I cannot but regard as FUNDAMENTALLY WRONG.—With a solemn sense of the responsibility of the step I am now taking, and with no other feeling, I trust, than that of personal kindness towards those whom I leave, I must respectfully, though in great heaviness and sorrow of heart, notify you of my determination no more to exercise my ministry in connection with the Protestant Episcopal Church."

This secession must prove a serious loss to the Episcopal Church of the United States; and enables us to understand in some degree the rejoicings of the Christian Witness and other papers over the repentant attitude of Bishop Ives.

CARDINAL ANTONELLI'S TOBACCO SCHEME.

LEST some of our readers might be disposed to question the fact, that the immaculate and infallible successor of St. Peter has made it a penal offence for any one to prevent, by friendly advice or otherwise, another from using tobacco, we give the edict just issued by the Pope's Cardinal Secretary of State. The weed, be it known, pays a high duty, and thus enables the government to exercise its tyranny. It was to cut off the supplies, that the people, with a patriotism worthy of our own revolutionary sires, resolved to forego a habit that has become to them a second nature. But the Pope says the people *shall* smoke, chew, and snuff, and any thing done to prevent this, is called, in Antonelli's phrase, "impeding the free exercise of lawful actions;" a crime so heinous that it must be subjected, under a suspension of the ordinary laws, to a summary judgment, and execution of the sentence, within twenty-four hours after the commencement of process! But here is the "Notification," as it is styled:

"The insults offered to this pacific population to hinder them from the use of tobacco, have called the attention of the government to secure by suitable means the free exercise of lawful actions, and to subject, with the greatest promptness, those guilty of such crimes the due penalty. Therefore, according to the orders of His Holiness, we publish the following dispositions—

Whoever shall render himself guilty of promoting, or favoring, or executing any act whatever tending to impede the free exercise of lawful actions, and to disturb, in such manner the public order, shall be subjected to a summary judgment to give place to the penalties determined by the law.

The proceeding to be used will aim solely to establish the impartial proof of the bare truth of the fact. Within twenty-four hours, after the commencement of the process, the sentences shall be pronounced by the competent tribunal, and carried immediately into execution.

The police is charged to adopt all the means of prevention and of repression against those who in any way may provoke them; and all the authorities will watch for the full execution of the present dispositions.

Given in Rome, at the office of Secretary of State, May 16th, 1851. G. CARD. ANTONELLI.

The Austrian government is pressing its anti-prevention policy with a high hand. Already, many of its subjects have been sent to the galleys, or subjected to the cruelty and disgrace of a public whipping, because they sought to dissuade their friends and neighbors from using tobacco. Yet, all honor to the people, they only cling the more pertinaciously to their patriotic determination.

ARCHBISHOP HUGHES.

THIS distinguished Roman Catholic Prelate was honored by a public dinner on the eve of his departure from Liverpool for America. To a toast, lauding the freedom of religion in this country over that of England, he replied as follows. The italics are our own.

He praised the Unity of the Romish faith. It was not British, he said. It was not Whig; it was not Tory; it was not Democratic; but it was Catholic, *Divine, made for mankind*, and not for provinces or nations alone. It was *like the light of heaven, in itself colorless*; it was *like the atmosphere, which was the medium of light, untainted in itself*. He conceived that every man who loved the strength of the British empire must deplore the spectacle which its guardians now exhibit, when they were spending day after day, legislating for two-thirds of the people against the other third, by way of cementing the union. He then referred to Ireland, and said that one eighth of the people of that country had long usurped the whole care of the legislature. The rights of his birth, along with that of the other seven-eighths, had been washed out by the rites of baptism. He was one of those who left with other driftwood, that unhappy country, and he had found in America a mother who adopted him among her own most favored children. There had been no honor conferred upon him in which the rest of the religious world there did not seem to take a pleasure. He could imagine how even the bigots among them (for there were some there) would stare at a man who should call in question his right to call himself Archbishop of New York. They admitted the principle of liberty of conscience, and were too shrewd and logical not to admit the consequence. Here, he said, all that the hierarchy had asked of the British Legislature was the loan of a few letters of the alphabet. The Rev. Speaker then adverted to the various distinguished converts who had of late years gone over to the Church of Rome.

The Archbishop did not say a word about the Roman Catholic persecutions, which are driving Protestants into prison or exile in Tuscany; not a word about the recent *concordat* fastening anew the Popish religion upon Spain as a State system; not a word about any Roman Catholic country that makes it a duty to exclude or burn the Bible, if publicly read by, or found in the hands of a Protestant; not a word! England has an Established Church, but it is Protestant! There's the rub.

ASSOCIATIONS AND CONVENTIONS.

THE IOWA BAPTIST STATE CONVENTION held recently its tenth anniversary at Muscatine. Rev. G. J. Johnson, of Burlington, preached the introductory sermon. Several other sermons were delivered during the session. The Watchman of the Prairies states that several important churches are destitute of pastors, among which are Dubuque, Davenport, Maquoreta, Marion, and Iowa City.

The Convention proposed to raise one thousand dollars among their churches, and two thousand dollars East, through their Home Mission agent, Rev. B. F. Brabrook, for the purpose of increasing the number now in the State to thirty more ministers.

A resolution was offered by T. H. Archibald, which, after remarks by G. J. Johnson, L. Stone, and others, was unanimously passed by the Convention, appointing a committee of three to correspond with Baptist ecclesiastical bodies in Minnesota, Wisconsin, and Illinois, in regard to the establishment of a Baptist Theological Institution for the North West. S. B. Johnson, of Muscatine, G. J. Johnson, and D. P. Smith were appointed that committee. The Rock Island High School and Female Seminary was recommended to the patronage of the Convention.

THE CHICAGO BAPTIST ASSOCIATION held its last annual sermon at Woodstock, McHenry county. The introductory sermon was preached by Rev. Mr. Freeman, of Lake county. A full attendance of delegates from nearly all the churches was present. The Association is composed of twenty churches, nearly all of which have preaching all or part of the time. Among the most prominent churches are the Tabernacle church, of Chicago, Waukegan, Bloomingdale, Elgin, Dundee, St. Charles, Babcock's Grove, Queen Ann, Woodstock, Crystal Lake, and Algonquin, each of which is supplied with a pastor.

WESTERN, NOVA SCOTIA, ASSOCIATION.—We learn from the Christian Messenger that the Western Association of Baptist churches, Nova Scotia, commenced its first session at Yarmouth, on Saturday, June 7th.

"Ministers and other delegates from the various churches throughout the counties of Yarmouth, Digby, Annapolis, Queen's and Shelburne, were present. After singing and prayer by Rev. Harris Harding, the Association was organized by the election of Rev. R. B. Dickey, Moderator, Rev. G. Armstrong, Clerk, and Rev. S. Brown, Assistant Clerk. The first object of importance was the reading of a new form of constitution, some points of which, having been harmoniously discussed, it was adopted as the Articles of the Western Nova Scotia Association. The letters were then read, and with gratitude to Almighty God we are enabled to state that in many cases large additions have been made to our Zion. Yarmouth has received signal manifestations of the Divine favor, one hundred and ninety-three having been added by baptism during the past winter. This church now numbers seven hundred and eleven, and is the largest in the Province. The contributions to our Union Society and various benevolent objects, were in many instances praiseworthy, though we regret to say that in some of our churches there was not that manifestation of liberality which the interests of the cause demand."

Sermons were delivered, during the session, by Rev. S. Robinson, Rev. Dr. Cramp, President of Acadia College, Rev. I. E. Bill, and Rev. Mr. Bentley. Missions, and various objects of Christian enterprise, including Acadia College, came before the body, and met with a sympathetic response.

HUDSON RIVER ASSOCIATION, SOUTH.—This body held its last annual meeting with the First Baptist church in Brooklyn.

Rev. E. E. L. Taylor, presiding, H. J. Eddy, and L. Parmly, Clerks. Rev. Thomas Armitage preached the introductory sermon. Rev. D. L. Miller delivered a sermon on education. The Committee on the state of religion reported through Rev. E. L. Magoon.

In accordance with the vote of the Association, Rev. T. S. Malcom spoke in behalf of the American Baptist Publication Society, Rev. C. Evans in behalf of the American Tract Society, Rev. B. M. Hill in behalf of the Home Mission Society, and Rev. E. G. Perry in behalf of the State Convention.

The writer of the circular letter is Rev. E. Lathrop.

STURBRIDGE SABBATH SCHOOL CONVENTION.—The fifteenth anniversary of this body, was held at Belchertown, on the 17th inst. The eight schools embraced in the Sturbridge Association, represented themselves as in a somewhat flourishing condition. There had been several conversions, but less than during the preceding year. Less had been expended on libraries but more had been contributed by the schools for benevolent purposes. Essays and addresses were listened to from Rev. Messrs. Parker, of Three Rivers, Douglass, of Amherst College, Dorrance, of Sturbridge, Hodges, of Brookfield, Bullard, of Ware, and Bosworth, Boston. Interesting remarks were also elicited from other brethren, and all the exercises awakened a pleasing and, we trust, a salutary interest.

The number of scholars reported as connected with the schools composing this Convention has never been large. This year it was somewhat short of eight hundred. But the interchange of views on these occasions, the commingling of sympathies, the quickening of devotional feeling and of the sense of Christian responsibility, and the frank and fitting expession of truth, in the public assembly and in the social circle, have contributed to render these gatherings an object of desire to the pious, and to secure in some measure, it is believed, the ends distinctly proposed at the origin of the Convention. The occasion is one for pious gratitude to our Heavenly Father, to whom we have been indebted for our success, and to whom, while we quicken our dilligence and zeal in this department of labor, we must continue to rely for all good counsels and useful achievements. RAIKES.

ASHFORD ASSOCIATION.—This association held its late anniversary with the church in Willimantic Ct. A writer in the Christian Secretary says the whole number of baptisms gives only a fraction over one to a church. The session of this body was harmonious. "We had" says the correspondent of the Secretary, "our usual attendance of *Agents*, all anxious for an opportunity to present the claims of their various objects of benevolence. And our Committee of Arrangements very courteously gave up to them a share of our time."

STONINGTON UNION.—This body celebrated its seventy-ninth anniversary with the church in Portersville Ct., on the 20th ult., Rev. A. G. Palmer, presiding, Rev. O. F. Walker and F. A. Slater, clerks. Introductory sermon by Rev. O. T. Walker. Other sermons were preached during the session, by Rev. Messrs. Palmer and Swan. The entire anniversary was one of harmony, and a happy devotional spirit was manifest.

RELIGIOUS INTELLIGENCE.

REVIVAL SCENE IN VERMONT.—Rev. James Gallaher communicates to the New York Evangelist several interesting facts that came under his notice in connection with recent revivals in Vermont. Such a scene as is described below, is suited to send a thrill through the hearts of the redeemed on earth, and cause joy among the angels. Speaking of the fruits of Divine influence in Northern New England, where he has labored, Mr. G. says:

Very hopeless cases have been reached, we trust savingly, by the Spirit of God. As a sample take the following: At Walden, in Caledonia county, Vt., the meeting had continued through five successive days. The solmnity had been deep and extensive. The design was to close the services with the afternoon sermon on the fifth day. The sermon was preached, the closing hymn sung, and the minister had risen to pronounce the final benediction, when behold, at the extreme end of the church from the pulpit, sprung up a man somewhat past the meridian of life. "I wish the liberty of saying a few things before the congregation is dismissed." These words were spoken with a loud voice, and in a manner somewhat hurried and agitated. They effectually arrested the attention of the entire audience. The officiating minister paused, the assembly was not dismissed, and the speaker went on. "You know me, you all know me. I have been an enemy of this church. I have professed atheism, and have long tried to believe it. I have spoken publicly and bitterly against the members of this church, and have aimed to injure them. I now confess the folly and wickedness of what I have done, and I have risen to ask the members of your church to forgive the unkind and ungenerous treatment which they have received at my hands, and to pray for me that I may have forgiveness from God."

"Do you desire that we should pray for you now?" asked the minister.

"Yes, *now*."

"Then come forward into this open space before the pulpit, and we will kneel down and call on the name of a forgiving God."

The relenting atheist left his position at the extreme end of the church, and with the solmnity of a funeral procession marched forward into the vacant space in front of the pulpit. Deep and awful were the emotions of that congregation as they looked on, and witnessed this movement. The relenting atheist was known to them all. But a little time since, they had seen him engaged in circulating, with much industry and zeal, the profane publications of Abner Kneeland. They had heard him deriding sacred things, while he cast "fire-brands, arrows, and death," at those who were called by the name of the Lord Jesus, and now "behold he prayeth." As he stood in front of the pulpit, before kneeling down for prayer, the eyes of all were fastened on him, and it seemed as if the crowded assembly almost held its breath in the profound stillness and solemnity of the moment. It looked as if indeed, "the dead had heard the voice of the Son of God."

"Are there any others in the house?" asked the officiating minister, "who wish to unite with this man in requesting that prayer for your salvation may be offered up to a prayer-hearing God? if so, come forward at once and take your place beside him." There was an instantaneous rush from all parts of the house, and presently thirty-eight persons, many of them old and grey-headed, kneeled down together, while the church united in solemn prayer. Many of the children of God then present could fully appreciate the beautiful lines of the sweet singer of Israel,

"I've seen thy glory and thy power
Through all thy temple shine;
My God, repeat that heavenly hour,
That vision so divine."

BAPTIST COLLEGES AND SEMINARIES.—The New Hampshire Congregational Journal has the following comment on some recently furnished statistics touching our colleges and theological institutions:

The Baptists have 9 Theological Seminaries in the United States, with 19 Professors and 123 students, being an average of about 12 students to each Seminary, and 6 to each Professor, while the Presbyterian and Congregational Seminaries have an average of 50 students connected with each. Some of the Baptist Seminaries have only a partial and mixed course of instruction; deducting the number pursuing this course, there would be less than 80 students pursuing a purely theological education. So says the New York Baptist Recorder. Obviously the Baptist, Presbyterian, and Congregational denominations have more Theological Seminaries than are needed; a smaller number with more instructors and larger facilities and resources would accomplish more both for the students and the churches. Princeton Theological Seminary has 150 students, a larger number than the nine Baptist Seminaries. The facilities of travel obviate a reason which once existed for local seminaries.

The Baptists have 19 colleges with 90 Professors and 1,005 students. Brown University is one of the most flourishing and respectable in the country, and is exceeded by none in the ability and character of its faculty.

In England the same denomination have nine institutions devoted to ministerial education, where to a greater or less extent theology is taught in connection with other studies, classical and scientific. Of these, Bristol, Horton and Stepney, are all which could, in any proper sense, be called colleges. In all, the course of instruction is mixed, literary and theological. In several it embraces only the usual studies of the grammar school, with a limited theological course. In these nine institutions are embraced 113 students, averaging less than thirteen each, and conducted at an expense of about $30,000 per annum.

STRONG PLACE BAPTILT CHURCH, BROOKLYN.—We find in the N. Y. Recorder a notice of the services at the laying of the corner stone of this church, in Brooklyn, under the pastoral care of Rev. E. E. L. Taylor. The introductory exercises were by Rev. Dr. Welch and Rev. Mr. Hodge. The address, by Rev. Dr. Dowling, is described as one of his happiest efforts. He showed the appropriateness of this ceremony, and gave briefly but happily, the history of the Baptists, and their connection with the progress of religious liberty. The leaden box enclosed contained, among other things, a Bible, bearing the imprints of the American and Foreign Bible Society, the N. Y. Recorder, Watchman and Reflector, and other denominational papers. The prospects of the church are encouraging. It was constituted in March, 1849, with but 66 members; now it has 193. The increase of the church and congregation has rendered the new building necessary. It is to be of white stone, with a spire of about 200 feet, and be ready for occupancy by April next. A subscription of $20,000 has already been raised.

DEPUTATION TO SOUTHERN FRANCE.—The Religious Herald states that the Rev. E. Kingsford, D.D., pastor of the Third Baptist church in Richmond, has sailed for Europe, having it as a part of his business abroad, to make an exploring tour in the Southern part of France, on behalf of the Southern Baptist Biennial Convention, who have it in contemplation to establish a mission in that country.

BAPTISTS IN GRAFTON.—*Messrs Editors*,—Believing you to be interested in the progress of religion both at home and abroad, I am induced to send you a few facts respecting the cause in Grafton, inserted a few days since in the Daily Transcript:

'Grafton is a thrifty, flourishing town. Its inhabitants are enterprising, intelligent, moral and happy. Its churches are equal to any in the county. Its ministers are devoted men, foremost in every work of philanthropic reform. Its congregations are large and attentive. Its common and streets, shaded with ornamental trees and shrubbery, endear it to the citizens, and excite the admiration of every passing stranger.

"The first Baptist society in Grafton have just refitted and adorned their church edifice with many architectural improvements and additions, at an expense of about $600. The walls and ceiling have been beautifully frescoed, the pews newly painted and varnished, the aisles finely carpeted, and the pulpit lowered and otherwise improved. While the interior of the edifice now displays so much good taste and such appropriateness, the exterior has not been neglected, having been painted and the grounds laid out with paved walks, and ornamented with shade trees. Such improvements certainly speak well of the condition of the society, and of those who worship at its sacred altar. A church suffered to fall into decay and ruin is too frequently, and too truly, indicative of a low state of religious feeling among its members. This church was re-opened last Lord's day, for the first time since its completion. The sermon, by the pastor, Rev. L. McGear, was based on the 87th Psalm, 2d verse: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." It was a sound, practical and convincing discourse on the divine interest in public worship, and man's duty to observe it.'

I will only add, though not personally connected with the society, that it has been greatly prospered under the ministrations of its present pastor. The society is well united, and many additions have been made to its membership during the past year.

JUSTICE.

BISHOP IVES.—Since our last week's reference to the retractions, by the Bishop of North Carolina, of his Puseyistic errors, a semi-official report of the proceedings of the diocesan convention has been received in the Christian Witness. From that we learn, in addition to the causes of error assigned, that the Bishop, in retracting his Romanizing opinions, frankly and unreservedly acknowledged that it was once a favorite project with him, that the Anglican, American, Roman, and Greek churches might be united in one communion. An affecting scene took place on the last day of the sitting, which is thus described:

On Monday afternoon, the Bishop attended to dissolve the Convention, and made a brief, but soul-touching address; he thanked his Convention for giving him a check, as he believes under the Spirit of God—vindicated their motives from the first—and however, somewhat rudely he might have felt at times that he had been assaulted, yet he was convinced that those who had opposed him, were honest, sincere, and faithful men, true to the Church, and only asked that the boon of sincerity in his course should be awarded to himself. Hereafter the Church might rely upon his increased devotion to her service—he also stated that he had long been desirous of a suitable opportunity of making this avowal.

Long before the Bishop had closed, the Convention was bathed in tears. At the close, those who had manifested most opposition, went forward and took him by the hand, in sobs and tears; they were followed by the whole Convention, and the shaking of hands of charity and brotherly love, told us that we were once more a band of brothers, united under one banner, and to strive with one heart for the prosperity of Zion. The Bishop was completely overcome at this manifestation. In the evening of the same day he preached to a crowded church.

TEXAS—LIGHTS AND SHADOWS.—Universalism, says the Congregationalist, is scarcely known. Atheism and infidelity are still more rare. With the exception of the Roman Catholics, all the churches are such as profess evangelical doctrines, and great cordiality prevails among the several denominations. In the large towns good church edifices and settled pastors are found, and public services are well attended, and the smaller towns are preparing for the same privileges. So much for the "lights." There are "shadows" too. Little respect is shown for the Sabbath—the older settlers regard it more as a holiday than otherwise—the natural result of its first settlement by professed Catholics who introduced the Mexican customs of Sunday bull-baiting and cock-fighting; and though these have passed away, yet the ten pin alley and the grog shop with their bad concomitants, and the open stores of the towns, where business is transacted more abundantly than on any other day of the week, all but annihilate the day of sacred rest. And beside, many parts of the State are unsafe for travellers except in large companies, because of the Indians, and the blood thirsty vagabond Mexicans.

GENERAL CONVENTION OF VERMONT.—This body, representing the Orthodox Congregationalists in Vermont, held its anniversary recently at Bradford. About one hundred ministers were present, and the meeting was one of interest and harmony. Forty revivals were reported as having occurred during the past year, some of which have been of great power, adding from 30 to 70 members to individual churches. Rev. Dr. Wheeler, late President of the University of Vermont, reported his agreeable reception by the General Assembly, Old School Presbyterians, to which he was a delegate, at its late meeting at St. Louis. A motion was then made to discontinue the correspondence on account of the slavery with which the Presbyterian Assembly was connected. After some discussion it voted to continue the correspondence, by 32 votes for it to 4 against it. A member is reported to have arisen at this point and said, "I withdraw from this Convention forever; for I can no longer hold fellowship with a body in league with Daniel Webster and the Devil!" and then withdrew.

SEVENTH DAY BAPTISTS.—The Seventh Day Baptist Central Association held its sixteenth annual meeting at De Ruyter, N. Y., during the last month. The Sabbath Recorder states that the letters from the churches exhibited an increase in their membership, and that the sermon was altogether pleasing and profitable.

MISSIONARY TO HAYTI.—The public designation of Rev. Arthur Waring, as a missionary of the American and Foreign Christian Union, to the Island of Hayti, recently took place in New York. Rev. T. Osborn, and Rev. Drs. Baird, Dowling, and Lewis, conducted the exercises of the interesting occasion.

ECCLESIASTICAL.

RECOGNITION.—An Ecclesiastical Council was convened in Pittsfield, June 24, with reference to the public recognition of Rev. Lemuel Porter, as pastor of the Baptist church in Pittsfield. The council was organized by the choice of Rev. J. T. Smith, Moderator, and Rev. C. Pasco, Scribe.

Having considered the proceedings of the church in extending their call to Rev. Mr. Porter, and his acceptance of the same, and listened to a relation of his Christian experience, call to the ministry, and views of doctrine, the council voted unanimously that the public services of recognition be performed in the following order, viz:—Invocation by Rev. A. Deming; Reading the Scriptures by Rev. O. Cunningham; Prayer by Rev. S. B. Grant; Sermon by Rev. Baron Stow, D. D.; Prayer of Recognition by Rev. J. V. Ambler; Right-hand of Fellowship by Rev. B. Miner; Charge to the Pastor by Rev. D. T. Shailer; Address to the Church and Congregation by Rev. H. T. Love; Concluding Prayer by Rev. A. Gale; Benediction by the Pastor.

The services were performed on the following day according to appointment. The sermon was founded on Acts 1: 8. Theme—Spiritual Power. All the exercises were highly appropriate, and were listened to by an attentive and deeply interested audience. No little credit is due to the well trained choir for their valuable and efficient aid.

Brother Porter has entered into this interesting field with highly encouraging prospects; and we trust that the great Head of the church has in store many precious blessings by which the relations so auspiciously commenced, may be long continued with ever increasing happiness and mutual profit. C. F.

We clip the following notice as it appears in the Baptist Register:

A PASTOR WANTED.—A minister of the Baptist denomination, of sterling piety, possessing fair talents

and good preaching gifts, wishing an extensive field of labor and usefulness in an important and pleasant location, and will obey the high mandate of heaven, "Go preach my gospel," instead of reading his sermons, would ensure the approbation of God and a fair remuneration for his labors of his labors of love from the Baptist church of Warsaw, Wyoming county, N. Y. None others need apply.

Warsaw, June 21, 1851. R. B. CRIPEN, Clerk.

In Livingston, N. J., a new Baptist church was organized on the 17th ult. The church, though very small, is engaged in erecting a house of worship at an expense of $2000, and already more than half this amount has been subscribed. In Hamilton City, C. W., a Baptist church was recognized in the John Street chapel, on the 11th ult.

LITERARY NOTICES.

THE HISTORY OF THE UNITED STATES OF AMERICA, from the adoption of the Federal Constitution to the end of the 16th Congress. By Richard Hildreth. In 3 volumes. Vol. 1. New York: Harper & Brothers.

The author has already given, in three volumes, our colonial and revolutionary history; and now we have the first of a series of three additional volumes, which are designed to embrace the period subsequent to the adoption of the Constitution. This volume takes up the administration of Washington, and embodies the facts belonging to that brief, but important chapter in our political history. It requires some nerve to plant one's self upon a period that is yet almost too near our own times to be made a safe topic for historical investigation. Another half century must end, before the tests of a severe and satisfactory analysis can be applied to events of such magnitude in themselves, and of such potency and scope in their influence upon society. After a careful reading of the seven hundred pages of this volume, we shall not doubt that the author has, on the whole, made a fair use of his resources. He affects no disguise in what direction his political bias leads him, showing clearly enough that he is no admirer of Jefferson, nor of the policy which that schoolman of the French philosophy had partially bodied forth during the first decade of our administrative existence. A paragraph to this point may be given. Referring to the last letter that ever passed between Washington and Jefferson, from which it was apparent that their views of the public interest had become fundamentally different, the author expresses himself plainly. "Washington," says he, "thought positive proof necessary to sustain political accusations, especially when they involved the charges of corruption and treason; Jefferson was ever ready to proceed upon surmise, conjecture, and the promptings of suspicion and hatred. Washington was no believer in the infallibility of any man; while Jefferson, in the true spirit of party fanaticism, never hesitated to denounce as fools, dupes, or knaves, all who presumed to differ from the varying view of political affairs which the passions, the prejudices, the interests of the moment led him to adopt." This, with numerous other passages that might be given from the book, shows that the author entered upon his task with decided biases in favor of the administration he describes. It is hardly necessary, therefore, to say that Washington and his illustrious compeers of the same political faith are deprived of no laurels which have been conferred upon them by a grateful country.

In his previous volumes, the author deals exclusively in events, leaving the reader to extract from them their philosophy as best he can. It is difficult to recall a historian that more scrupulously adheres to the principle of minutiæ in detail from beginning to end. If he took M. Thiers as a guide, he has had the fortune to exceed his master, and to prove that volume after volume may be formed out of little else than the driest narrative. This, however, is better than the grand and prolonged flourishes of rhetoric which writers of history sometimes dash off, for the purpose either of concealing their sluggishness in investigation, or of glorifying a particular event at the expense of a thousand details essential to the event itself. A true commander, in making up his report of a battle, seeks to be just to the rank and file of his army. The volume before us differs somewhat in this respect from the others. The narrative is no less minute, but it is relieved of what Carlyle would call its dry-as-dust features, by occasional sketches of character, and of occurrences rather episodical than necessary to the main subject. Examples of the former may be found in the portraitures of Jefferson, Adams, and Hamilton, brief, but well and faithfully drawn; of the latter, in the sketch of the Pennsylvania Quakers, wherein the author quite happily refers to the efforts they made to prevent the revival of theatrical entertainments, which had been suspended during the Revolution. We must be excused for dwelling a moment on this pleasant episode.

"It seems that the regular performance of stage plays was first introduced into the colonies in 1752. The company in 1774, somewhat the worse for wear, dilapidated 'old stagers' both in fortune and numbers, a kind of 'forlorn hope' remnant of the old Shakspearian band, though headed by a son of the first manager, had theatres in New York, Philadelphia, and other cities. At that time, the Continental Congress having recommended the discontinuance of 'shows, plays, and other expensive diversions,' this company went to Jamaica, and 'in the torrid zone languished out ten tedious years, consoling themselves with the pleasing anticipation of the glorious peace that was at length effected.' They returned, and in 1785, opened their theatres in New York and Philadelphia. These 'patriotic players' were received by many with signs of aversion. A law of Pennsylvania, passed in 1786, prohibited theatrical entertainments, and required actors, who were all classed with 'vagrants,' to give security for good behavior, or be committed to the county jail. In 1789, the law was repealed, nor could the Quakers, though they made repeated efforts, ever again obtain its re-enactment. In 1790, a memorial, asking leave to open a theatre in Boston, was rejected by the Legislature of Massachusetts.

"In spite of the unrepealed act of Massachusetts, a small theatre was built in Boston, which was opened in 1792 as the 'New Exhibition Room.' To the Legislature which met shortly after, Governor Hancock complained 'that a number of aliens and foreigners had lately entered the State, and in the metropolis of the government, under advertisements insulting to the habits and education of the citizens, had been pleased to invite them to, and to exhibit, before such as attended, stage plays, interludes, and theatrical entertainments, under the style and appellation of moral lectures.' All which, as he complained, had been suffered to go on without any step taken to punish 'a most open breach of the laws and a most contemptuous insult to the powers of government.' Shortly after this denunciation by the Governor, suddenly, one night, in the midst of the performance of the School for Scandal, the sheriff of the county appeared on the stage, arrested the actors, and broke up the performances. When the examination came on, having procured able counsel, the actors were discharged on the ground that the arrest was illegal, the warrant not having been sworn to. This defect was soon remedied, and a second arrest brought the performances to a close. But the Legislature, finding the sentiment of the town of Boston strong against the law, and that a new and permanent theatre was in the course of erection, repealed the act a few months after. This was in 1793, the desire to tell this whole story at once having carried us nearly three years beyond the period to which the present chapter more particularly relates."

The first Congress, under the Constitution, was to meet at New York on the 4th of March, 1789. In those days it was more difficult to get a quorum than it is at present. Only eight Senators and thirteen Representatives appeared. Those in attendance despatched circulars for their absent colleagues, and others again on the 11th of March; but, as we are informed, the month had almost expired before either house could muster a quorum. On the 30th, just a quorum of Representatives (30,) was got together, but not of Senators, until the 6th of April. After awhile, messengers were sent off to notify Gen. Washington and John Adams, that they had been respectively elected President and Vice President. On the 21st of April, the Vice President was in his seat, having left home, and passed through Connecticut to the New York line, under the escort of a troop of horse, and having been attended thence into the city by Committees of both houses, citizens, and militia companies. The President had to undergo a more brilliant pilgrimage, his journey from Mount Vernon to New York being under triumphal arches, and marked by welcomes, banquets, popular huzzas, artillery salutes, and fireworks. He was inaugurated on the 30th of April, and thus set apart for that great work of conciliating conflicts of interest and opinion which no man living, probably, could so triumphantly have achieved. We look back with wonder upon what that good and great man effected in the eight eventful years which intervened between the day of his inauguration and that of his retirement to private life. Mr. Hildreth's volume supplies ample materials for the student of this portion of our political history. The next volume will embrace the administration of John Adams; the downfall of the old Federal party; the rise of the Republican party, and the administration of Thomas Jefferson. This, we opine, will be a task of greater difficulty than that performed, as he will have to tread among political fires that have not yet burned down to ashes.

EXPOSITION OF THE REVELATION OF JOHN FROM THE FOURTH CHAPTER. By Rev. Joel Mann. New York: E. French.

THE HARMONY OF PROPHECY; or, Scriptural Illustrations of the Apocalypse. By Rev. Alexander Keith, D. D. New York: Harper & Brothers.

These works are devoted to an elucidation of a portion of the inspired volume, confessedly the most veiled in mystery and difficult of explanation. Dr. Keith, who has distinguished himself as a writer on the Prophecies, has here entered upon the work of presenting, from the testimony of the Scriptures themselves, a harmony in the book of Revelation. This he has done in an interesting and able manner. The work of Mr. Mann is an exposition delivered to the people of his present charge in Kingston, R. I., in the form of lectures. We notice that he has run into the egregious custom of styling John "the Revelator." Such errors of expression should be avoided by all who aspire to the reputation of scholars and authors.

THE POWER OF THE CROSS. A Discourse delivered in Baltimore, before the General Convention of the Baptist denomination in the United States, April 8, 1841. By Rev. Richard Fuller, D. D. American Baptist Publication Society. Boston: Gould & Lincoln.

This discourse produced a powerful evangelical impression at the time of its delivery. It embraces a highly-wrought and eloquent setting forth of "Christ crucified" as "the power of God unto salvation."

FREE MASONRY.—There seems to be a revival of this almost extinct order in the United States. Of late, meetings largely attended, and set off with the usual splendor of silks and other trappings, have been frequent in various cities. At the late session of the General Association (Congregational) of Connecticut, the subject of Masonry came up. A committee was appointed, but its report, which is thus referred to by a Bridgeport correspondent of the Congregationalist, was indefinitely postponed:

"The committee to whom was referred the petition on Free Masonry made the following report; namely, that they concur with the memorialists in their belief that Free Masonry is founded upon erroneous and dangerous principles; that in its operations it is injurious to society and corrupting in its influence upon the character of its members, and that connection with the institution is unbecoming a follower of Christ. That good men have been and are still liable to be led, under false impressions, to join Lodges we also fully believe; and that it is therefore questionable whether a church should in all cases, treat relationship to a Free Mason's Lodge as a matter of discipline. They however believe, that as from the world, so also from all association with this, as one of the evil relationships of this world, the injunction should be urged upon Christians, 'Therefore come out from among them and be ye separate,' and that it is the duty of ministers and churches to do all that in them lies to keep the followers of Christ from all connection with the institution of Free Masonry."

GENERAL INTELLIGENCE.

POLITICAL.

THE Legislature of Rhode Island has adjourned after a very busy session of four and a half days. A secret ballot law, similar to that passed by our Legislature, was enacted.

At the latest accounts from New Mexico, an animated canvas was going on for candidates for the Legislature. The Catholic clergy, it is said, figure largely on both tickets. It may be that the appointment of an American Roman Catholic bishop, to supersede the Mexican bishops, has been the means of bringing the clergy into the political field.

U. S. Senator Foote, in a recent speech in Mississippi, is said to have charged the late John C. Calhoun, with the design of forming a Southern Republic, and to have stated that, in a conversation he had with the distinguished Carolinian, the latter declared to him that he had already *prepared a Constitution* for a new Southern Republic, to be formed out of the fragments of the present Union!

The Pennsylvania Whig State Convention, which nominated Gen. Scott for the Presidency, adopted a resolution to sustain the Fillmore Administration and the compromise laws, but rejected one "approving of the full, frank and manly support of the constitutional provisions for the surrender of fugitive slaves."

The new Constitution of Ohio, which is quite radical in some of its provisions, has been adopted at the ballot box by a large majority.

The Democrats of this State will hold their State Convention at Worcester, on the 20th of next month.

The Whigs of Vermont held a State Convention at Bellows Falls on the 25th, and nominated the present Governor, Lieut. Governor and Treasurer, for re-election.

The Temperance candidate for Commissioner in Franklin county is elected.

The report that Mr. Conrad, Secretary of War, is about to resign, the Washington Republic positively contradicts, stating that "it has no foundation in truth or its semblance."

INTELLIGENCE FROM ABROAD.

THE steamers have brought seven days later news. That of most political interest comes from France. The President's public speeches, made lately in certain royalist sections, wherein he comes out boldly for a prolongation of his powers, have caused intense agitation at Paris, and it is thought by some that another *emeute*, perhaps a revolution, is close at hand. The present constitution forbids a President holding the office more than one term in succession. It is to do away with this clause, that Louis Napoleon, and the party of Bonapartists, seek a revision. The two branches of Bourbons favor a revision, but for purposes purely royal. They hope thereby to get a throne, and a Bourbon to occupy it. How things will result, cannot be certainly stated at this stage of the movement. The President's injudicious course has aroused the partially slumbering energies of the true republicans in the Assembly, and brought them up fiercely to the work of opposing the executive pretensions. The indications in that body are so obscure, that opposite opinions are put forth by the press both in France and England.

To effect a revision, at least three-fourths of all the suffrages must be in its favor. In resolving itself into *bureaux*, 549 members voted. This is 49 more than the law requires. Each *bureau* selects its representative, and these representatives constitute the Assembly Committee, which is to report for or against the revision. The Committee has been formed, and it consists of fifteen members. Of these, seven favor the revision, six oppose it, and two are doubtful. It is politically divided into four Republicans—Jules, Favre, Cavaignac, Charras, and Charamaule; four Elysians—Dufour, Broglie, Melan, and Montalambert; three Legitimists—Berryer, Moulin, and Corcelles; three Third-Partyists—Odillon Barrot, de Tocqueville, and Baze, and one Orleanist—Mornay. Not a Bonapartist has been placed by either bureau upon the Committee. This looks bad for the pretender, Louis Napoleon; but it does not settle the fate of revision.

To our minds, the revision is as nearly certain as any thing at all dubious can be. De Tocqueville, one of the two doubtful members, has stated his position, but not definitely enough to enable one to count upon him one way or the other. He is for the revision under certain conditions, and he is against it under certain conditions. We must therefore wait patiently, and in ignorance, for what may prove the most important step France has yet taken. Meantime, petitions for revision are being largely prepared, as a basis for the action of the Committee. M. de Broglie, of the Third Party, and a moderate revisionist, has been appointed President, and M. Moulin, a Legitimist, and absolute revisionist, Secretary.

The British Parliament, after a recess of three days for Whitsuntide, has re-assembled. No measure of importance has yet passed, and the first clause only of the anti-popery bill has gone through the Committee, leaving a host of amendments yet to be discussed, ere the bill can have its third reading, and be subjected to the ordeal of the Lords.

It being holiday season, the influx of the humbler classes to the Great Exhibition has been large, though not equal to anticipation, on account of the unfavorable weather. But they gathered, says one of the papers, "in sufficient numbers to prove the intense interest which the Exhibition has awakened in their minds, as in those of the upper and middle classes. The mechanic and the peasant, the skilled artizan and the unskilled laborer, beheld and enjoyed the enchanting scene. All was order and decorum; they gave as little trouble as their more refined fellow-visitors."

Merle d'Aubigne and Pastor Roger have been permitted to officiate in Episcopal places of worship while in England; whereat the Puseyites are exceedingly shocked. They have denounced the crime to the Bishop of London, who himself, we believe, gave the invitation, and he has promised to admonish his clergymen for permitting the scandal!

The University Commission is still sitting, though Oxford, to quote, has dared to shut the door in the Sovereign's face, and to deny to that august personage admission, whether by favor or constitutional prerogative. What, however, continues the same paper, has been denied to the gentle solicitation of the Sovereign, *must* be yielded to the mandate of Parliament.—An astounding fact in this connection, showing the necessity of reform, is disclosed by the London Christian Times. It is, as reported, that at Oxford alone "some 120,000*l.* annually is paid away in Fellowships to which no duty whatever is attached, except that of residence and study at the University, and that, by a convenient evasion of the statutes, some 70,000*l.* goes to eke out the income of poor curates and young barristers whose residence consists in presenting themselves once a year inside the college walls, to take out new leave of absence."

Dr. Achilli's second lecture was a powerful and of course successful argument to prove that the Pope is neither by right nor in fact successor to St. Peter.

At a meeting of the Evangelical Continental Society, the question discussed was the present state of religion on the Continent. On that question, Dr. Merle d'Aubigne made one of his most influential speeches. He thus referred to the efforts and needs of the Evangelical Society of Geneva. "I come," he said, "as an advocate of that society to you, in order to induce you to help us to send preachers among the Roman Catholics. In Geneva we are in the centre of Europe. On one side is France, where we have sent many ministers and *colporteurs*; on another, Italy; on the other, Switzerland and Germany. We have even sent ministers to Africa—that is Algeria, the French portion of it. But Geneva, alone, is weak. It is a small city, with, I believe, only some 28,000 people. In one street of London you have probably as many. But of these 28,000 there are at least 8,000 or 10,000 who are Roman Catholics, leaving 20,000 Protestants: and of these 20,000 Protestants a large proportion are Unitarians. So that the truly evangelical Christians are a very small fraction of the entire population. Yet, few as we are, we are working in France, Switzerland, and Italy. Some of our people have given considerable sums of money for these purposes; but we cannot do all that is necessary, and so we come to say to you, 'Come and help us!'"

EDUCATIONAL.

The Legislature of Rhode Island, at its recent session, passed a resolution authorizing the Governor to appoint a Commissioner to ascertain the number of persons employed in manufacturing establishments, under the ages of 15, 12 and 9 years respectively; what are their hours of labor, the number of months they are employed, and to what extent they are deprived of the benefit of the public schools.

The Teachers of Ohio were to hold a State Convention at Cleaveland yesterday and to-day.

The Board of the Mississippi Baptist College, located at Clinton, have determined to commence operations in the Preparatory Department, and advertised in the South Western Baptist for a teacher—"An enterprising, educated Baptist, looking forward to teaching as a profession, and desiring a permanent and agreeable position."

The Trustees of the new Albany University have unanimously tendered the Professorships in the Law Department of the University to the Hon. Ira Harris, Hon. Amasa J. Parker, and Amos Dean, Esq. The appointments have been accepted, and these gentlemen will enter upon their duties forthwith. This institution goes into operation in its several departments without the delay of erecting buildings, or procuring endowments. All these are to be self-supported, and to depend for their success on the reputation of the Professors, the value of their instructions, and the advantages held out to students in every branch of science.

The Utica Register states that Professor Taylor, of the University of Lewisburg, has accepted the Presidency of Madison University, where he was formerly professor for several years.

The Territorial University of Minnesota has been located at St. Anthony. The University building is to be erected immediately. The School Fund has been so husbanded as to secure to every child a good common school education, free of all expense to parents.

BROWN UNIVERSITY.—We see it stated that the new system under the operation of which Brown University has been placed, works admirably. Already the number of students has considerably increased. The commencement at Brown, as will be seen by referring to another column, takes place next week, instead of the first week in September, as heretofore.

INDEPENDENCE.—The anniversary of this event comes round again to-morrow. Preparations are made in various places to give it an old fashioned celebration. In our own city, as usual, there will be a great display. Bands will be stationed on the Common, morning, afternoon and evening, and the military will be out. At Tremont Temple, there will be singing by a juvenile choir selected from the Public Schools. Hon. Charles Theodore Russel will deliver the oration. The exhibition of fire-works in the evening, if successful, will probably exceed in splendor any one that has gone before it. In fact, Mr. James G. Hovey, who has the contract this year, and who will direct the exhibition, seems to have brought the pyrotechnic art well nigh to perfection. The exhibition, as we learn from our daily contemporaries, will close with a very large and elaborate piece, designed by Hammatt Billings, Esq. of an entirely original and appropriate design, which, with its mottoes and various colored decorations, will present a gorgeous display. It is seventy-five feet high, and one hundred and twenty-five feet long.

LOOK BEFORE YOU LEAP.—Mr. Dawton, one of the Editors of the Albany Journal, sends home from the World's Fair the following excellent bit of advice to those of moderate means who think of going to Europe:

It is well for Americans intending to visit Europe to know that sight seeing is expensive. You can go no where, in a city or country, without money. If you look at an old ruin, you will find an attendant at your side; and if you venture to ask him a question, he will hold out his hand for sixpence. Those who venture within the precincts of country seats or castles, should be careful to fill their pockets in the outset; for noblemen's servants, like their masters, turn up their noses at small change. I once thought myself *very* liberal when I handed a crown to a lacquey for an half hour's tour through his master's domicile; but it was very significantly intimated to me that a larger fee was expected. I, however, declined to take the hint, and left with a very unfavorable idea of the liberality of those noblemen who *generously* throw open their houses to the curious, and then permit their servants to extort enormous fees, or to insult those whose ideas of liberality are ordinarily graduated by the services rendered. It would be a great relief to travellers if, at every place open to the public, a placard should intimate the cost of the show. It often puzzles one to decide upon what is proper to give—having as great a dread of being laughed at as a fool for his excessive liberality, as of being deemed mean from an improper exhibition of closeness.

THE NEW POSTAGE LAW.—The Postmaster General has issued to Duputy Postmasters throughout the nation, and caused to be published for general information, his decisions touching this law, now in operation. We give the annexed abstract of one portion of the decisions:

Postage on all bound books, and on all other printed matter, except newspapers and periodicals, published at intervals not exceeding three months, and sent from the office of publication to actual and *bona fide* subscribers must be pre-paid. Subscribers to periodicals, to obtain the benefit of the provision in regard to prepayment, must pay the full quarter's postage before the delivery of the first number, when there are several numbers to be delivered during the quarter. If it shall appear that the whole quarter's postage was not so paid in advance, the subscriber will lose the benefit of pre-payment, and the numbers received during the whole quarter will be charged with the double or unpaid rate, and the subscriber will be credited with only the amount paid in advance. Under the provisions of the 2d section of the act, no newspaper other than those published weekly only, are entitled to circulate free of postage in the counties where published. In determining newspaper postage, the distances are to be computed from the office of publication, and not from the county line of the county in which it is published, and the distance is also to be computed over the route on which it is carried. A newspaper is not a periodical within the meaning and intent of the provision which requires the postage on periodicals to be paid in advance, and declares that the postage thereon shall be one-half the rate previously specified. All subscribers to newspapers are still required by the provisions of the act of March, 1825, to pay one quarter's postage in advance, but by so doing they are entitled to have the postage reduced to below the usual rates. Payments in advance on newspapers and periodicals can only be made by the subscribers at the Post Office where they are delivered.

JENNY LIND.—The celebrated songstress has closed a second series of concerts in Boston, and left last week for Newport and Springfield. Her second appearance in this city, appears to have added to her unrivalled reputation as a singer.

LONGEVITY.—On a street half a mile in length, in the town of Bellingham, Mass., are eight houses in successive order, containing thirteen families, in which are forty-five inhabitants; of these individuals, fifteen are over sixty, two over seventy-seven, and six are over eighty, and one over ninety years of age.

MURDER IN LYNN, MS.—A young man named Charles Furbush, shot, on Saturday last, John J. Perdy, a boarder in the house where he resided. Furbush, after the deed was committed, attempted suicide. He was arrested.

☞ We understand that the cases of Morris, Elizur Wright, Hayes, and T. P. Smith, charged with aiding in the escape of Shadrach, will not be taken up for trial at present.

ENERGY AND ENTERPRISE.—The Boston Courier mentions that among the sufferers by the great fire at San Francisco, was a watch-maker from Boston, whose shop was in the centre of the fire, and who rushed to the rescue of his property. [We presume the individual here referred to is Mr. Aaron Holmes, formerly of Salem.] He filled his trunk with his goods, and escaped to the street, where he abandoned his property through dire necessity, and was dreadfully burned himself. He was taken to the hospital, where lying on his bed, he dictated a letter to his correspondents in Boston, ordering goods to the amount of $5000, while appliances were making to draw the fire from his scorched skin. Bankers in San Francisco lent to him their credit, and offered to him a place of business; and, if he shall survive, he will be a living example of the energy and perseverance of his race.

Another instance is given of a man who had just moved into a splendid new brick store. While assisting others at a distance he thought he would go and see how his own premises were likely to stand it. The fire was approaching them, and he saw at a glance that they could not be saved. Without stopping to see his large property consumed, he went to his lodgings, and in a few hours had completed the draft of another and more extensive edifice, to be erected on the site of the old one.—*Register.*

GEORGIA.—Georgia has been uniformly one of the most progressive of the thirteen original States. Its population at this time is 908,711; viz., whites, 526,417; blacks, 382,294.

Value of real and personal estate,	$334,660,000
Amount of annual State tax,	328,000
" " County tax,	170,000

In 1790, Georgia was the eleventh State in its relative population, out of the thirteen. Now, it is the fifth. In 1800, it was the 11th; in 1810, the 9th; in 1820, the 8th; in 1830, the 7th; and in 1840, the 6th.

New Hampshire, Maryland, Virginia, and North Carolina, have lost rank, while some have stood still. The relative positions of the whole thirteen States, at three different periods, have been as follows;

	1790.	1820.	1850.
Virginia,	1	2	3
Pennsylvania,	2	3	2
North Carolina,	3	4	6
Massachusetts,	4	5	4
New York,	5	1	1
Maryland,	6	7	8
South Carolina,	7	6	7
Connecticut,	8	10	10
New Jersey,	9	9	9
New Hampshire,	10	11	11
Georgia,	11	8	5
Rhode Island,	12	12	12
Delaware,	13	13	13

CHURCHES.—Boston contains 98 churches, of which 20 are Congregational Unitarian, 1 Quaker, 13 Baptist, 14 Orthodox Congregational, (Lynde street and Melodean) 6 Universalist, 11 Roman Catholic, 12 Methodist, 1 Christian, 1 Swedenborgian, 1 Lutheran, 1 German Protestant, 1 Second Advent, 1 Free Will Baptist, 1 Jewish Synagogue, and 1 Presbyterian. Seven of these churches were founded previous to 1700, viz: 4 Congregational Unitarian 1 Orthodox do; 1 Quaker and 1 Baptist. In the next century 2 churches were founded, of which 4 were Congregational Unitarian, 2 Episcopal, 1 Congregational, 1 Baptist, 1 Universalist, 2 Roman Catholic, and 1 Methodist. Since the year 1800, 9 Roman Catholic churches have been established in this city, and 70 of other denominations.

FIVE PERSONS KILLED BY A MISCHIEVOUS CHILD.—Upon the Brighton (England,) Railway, on the 8th inst., a railway train was precipitated over a bridge into a valley, in consequence of a sleeper having been placed on the track by a boy eleven years of age. His motive is supposed to have been to see the cars crush the stick. By the accident five persons were instantly killed, three of whom (a widow woman aged 73—her daughter and a laborer) were passengers, and two attached to the train. The jury of inquest deemed the boy too young to be dealt with for his mischievous act. His mother testified that he seemed anxious to see the train go by, but after the train had been thrown over the bridge, appeared frightened and asked her what they should do.

ACCIDENT ON THE WESTERN RAILROAD.—On Wednesday forenoon, last week, near the State line, an axle of the passenger train from Springfield for Albany, was suddenly broken, by which the engine ran off the track and the second class car turned bottom side up. Mr. J. Nolton, the Mail Agent, had both thighs broken near the hip, and was otherwise injured. Two brakemen were seriously hurt, and several passengers more or less bruised. The Springfield Republican says that the axle broke in consequence of an imperfection in the iron, let the wheel back upon the baggage car and threw it off the track, and then served the second class and post office car a similar but more serious trick, tumbling it bottom side up over into the mire down the bank. The first passenger car was drawn off the rails and carlined up at a disagreeable angle, and the locomotive was also drawn off. The rails and cross ties for fifty to one hundred feet were swept as clean as if there was no railroad there. Mr. Nolton was thrown out of his car as it went over, the door being open, and the truck came across his abdomen. His life is in danger. An Irishman, one of the second class passengers, was also badly hurt.

DESTRUCTIVE FIRE AT BELFAST, ME.—The Belfast State Signal, states that one of the most destructive fires in the history of that town occurred on Tuesday night last week. The fire originated in a four story brick building, occupied by the Belfast Foundery and Manufacturing Co. When first discovered, the fire had made considerable progress, and the whole structure was soon enveloped in flames, and was totally consumed, together with several contiguous buildings. Some dwelling and store houses in the vicinity were seriously injured, and were saved only by great exertion. The main foundery building was one of the largest in town, and together with the machinery it contained, was valued at $20,000. The total loss by the fire was about $25,000. Neither of the buildings burned were insured for any amount. The fire is supposed to have originated from the boiler furnace used for casting brass.

THE MORMONS.—Several grain and lumber mills have been erected at Salt Lake the past season, and two threshing machines have been kept in operation during the winter. A council house has been built and a tithing store house nearly completed, and also a pottery establishment. Wooden and cutlery establishments have been commenced. A hall of science and a State House for the Territory are in contemplation, and various other improvements have been made. The General Assembly has accepted the act of Congress establishing a territorial government for Utah, and declared adhesion to the Constitution of the United States. A colony has been formed at Iron County, about 250 miles south of Salt Lake city. Another settlement is to be formed in the southern part of California, near San Diego. What are the designs of God in permitting these fanatics to extend their sect so far, and multiply their numbers, and strengthen their settlements, we know not now but we shall know hereafter.—*Congregationalist.*

WHEAT AND CORN IN INDIANA.—The Indiana Statesman furnishes some interesting statistics from the census tables relative to the quantity both of wheat and corn produced in the various counties of Indiana. These figures show that the whole wheat crop of the State amounted to 6,457,965 bushels, worth probably four millions of dollars; and the entire product of corn 51,449,688 bushels, which at the value of 20 cents, would amount to $10,289,938. The great bulk of this article is raised in the bottom lands of the Wabash, White Water, and White Rivers. There were thirteen counties in the State which raised over a million of bushels each—Tippecanoe standing at the head of the list, with 1,790,801 bushels.

THE POTATO ROT.—Mr. Nathan Winslow writes, in the Portland Advertiser, that he is convinced, from careful observation, that the Potato Rot is produced by swarms of insects feeding upon the vines, and that the use of lime will be an effectual remedy,—as contended by Mr. Flanders, who claims to have made the discovery, and who is an applicant for the premium offered by the Legislature of this State.

VERMONT MEDICAL COLLEGE.—The anniversary exercises of this institution occurred on the 18th inst. The exercises of the occasion were held in the Episcopal church at Woodstock. An address was delivered by Dr. Worcester, of Thetford, and degrees were conferred by the President, Dr. B. R. Palmer. The graduating class number twenty-four. The class attending the course of lectures just closed, numbered 101. The institution has an able board of instructors, and is said to be in a flourishing condition.

AMERICAN SHIPS.—The London correspondent of the Washington Republic, speaking of the World's Fair says:

If any American, after rambling a day through the avenues of showy merchandize which crowd the Crystal Palace, should feel at all mortified at the figure we make there, if he will go down to St. Catherine's dock, and take a look at our packet ships which lie there, and compare them with the ships of other nations that lie in the Thames, I imagine he will feel more comfortable afterwards. There are no ships that enter London, or Liverpool, or Havre docks, at all comparable to our own. And these are specimens of our industry and genius, which Englishmen are perfectly familiar with, and they give an impression of our national greatness which cannot be dispelled by the mere absence of trinkets from our stall in the Glass Palace. Then, again, although the steam navigation is yet but an experiment with us, all the world knows that the shortest passages made between Liverpool and New York have peen accomplished by an American steamer.

ROMANISM IN CANADA.—A strong party in Montreal, holding the faith and conforming to the ritual of Rome, is yet virulently hostile to the denomination of the priests. Meetings are openly held in which the tyranny of the priesthood is exposed and denounced.

STATE PRISON, AT CHARLESTOWN.—There are at present 473 convicts in this institution, being 36 more than were there in June last. The whole number of persons sentenced to this prison since it was built, forty or fifty years ago, is 4,769. The longest time any one has ever been confined in the prison is only twelve years and ten and a half months. This was Warren Parker, who was sentenced for life in 1825, and pardoned out in 1838. There is a young man now in prison under three life sentences.

There have been the present year about eight pardons made by the executive. Among them was Burgess C. Walker, an Englishman, sentenced for life in 1838, for highway robbery and assault, in the vicinity of Springfield.

Stephen D. Carey, has just emerged from his solitary confinement, which he is said to have borne with patience. The enlargements and improvements on the prison are nearly finished. When done, there will be 454 cells, of which 304 are in the old prison, and 150 in the new.

The discipline of the prison is remarkably fine, and will compare most favorably with any institution in the country, or in the world. A visit to the prison will well repay for all time, expense and effort.

A LAND OF WONDERS.—The following paragraph is given from a Report by Professor Forrest Shepherd. It is interesting and doubtless true:

I have now explored California for nearly two years I can truly say it is a land of wonders. There are fresh flowers every month in the year, and winter now wears the bloom of spring. I have found waterfalls three and four times as high as Niagara, natural bridges of white marble far surpassing in beauty that of Rockbridge in Virginia; some thousands of gold-bearing veins, inexhaustible quantities of iron and chrome ores, lead, bismuth, and quicksilver, most beautiful porcelain clay, and in short, every thing that can bless an industrious and enterprising people. In one valley, I found more than forty springs of a temperature over one hundred degrees Fahrenheit. In another valley, sixteen geysers, like the famous one in Iceland. In this famous abode of Vulcan, the rocks are so hot that you can stand upon them but a short time, even with thick boots on. The silicious rocks are bleached to snowy whiteness, brecciated and conglomerated rocks are now actually forming. The roar of geysers at times may be heard a mile or more, and the moment is one of intense interest as you approach them.

CARDINAL BISHOP.—The French ecclesiastic with this title, receives from the public treasury 77,633 francs, and is provided with a palace in perfect repair, furnished from cellar to garret. His additional receipts from masses, ceremonies, presents, etc., give him a princely revenue. If he be a Cardinal Archbishop, the State supplies him a much larger sum.

FLAX COTTON.—Handsome specimens of flax cotton, "strong and fine as silk, white as snow, and bright as silver," have been made at Waterloo. A gentleman who has seen the article, says—"It is stronger, cheaper, and very much more beautiful than cotton. It is worth at least twice as much as cotton of the finest grade—will last twice as long; can be produced from the plant, after pulling, for six cents per pound, as fine as the specimen I give you, in six hours. No rotting, no *anything.* Put it through the machine and out it comes perfect. You may think this a tough story, but it is *so*, and it will be *sore* for the South, when this material comes into universal use, as come it will and soon too.—*Rochester Democrat.*

Creswell, an extensive negro trader, died last week at New Orleans, and in his will liberated all his slaves, who numbered ninety-one. The will, it is said, will be contested.

The Morman priest, Strang, who had seized on an island in Lake Michigan, and ruled over it as prophet, priest, and king, is now in jail at Detroit, under charge, of obstructing United States mails, having counterfeit tools, and stripping government lands.

Hannah B. Coggshall, wife of Capt. Frederick Coggshall, who is now absent on a whaling voyage, eloped from Providence on Saturday last, with Darius Cook, a hackman, who leaves a wife and six children behind him.

Miss Martha Hibbard, of Morth Hadley, a young lady of twenty years of age, while singing with the choir in the Orthodox church, dropped down and immediately expired. Cause, supposed rupture of a blood vessel.

The farmers in this vicinity have commenced to gather in one of the heaviest grass crops grown for a number of years past. The prospects of the farmer are generally good, though rain is needed.

A counterfeit gold dollar has been detected in Philadelphia, and it is described as greasy to the touch, rather thicker than the genuine, of lighter color, and has a dull, leaden ring. The words "United States of America," and "dollar," are dull, not having the clear, sharp appearance of the genuine. Persons receiving gold currency should be on their guard.

Several buildings, belonging to the Baptist Tabernacle, were destroyed by fire in St. Louis, on the night of the 25th.

Butler & Bro's Blacking factory, and the packing Houses of Scullay & Hughes, together with several smaller buildings, situated in Deer Creek Valley, have been destroyed by fire. The loss is estimated at about $70,000, mostly covered by insurance.

In Pelham, N. H., Mrs. Moreland was shot and fatally wounded while struggling with her son, aged 16, who had taken his fowling piece to go a gunning, which his mother forbid until he had drawn her some water.

Capt. Holt, of Charlestown, was drowned last week, while endeavoring to steer a raft through the draw. His body was recovered in about an hour afterwards, and conveyed to Charlestown. He was about fifty years old and leaves a family.

Waldo Flint, Esq., cashier of the Eagle Bank, has been elected President of that institution, in place of the late Titus Welles, who had been President 28 years.

Whitwells & Seaver, auctioneers, sold last week, the house of Eliphalet Baker, Tremont street, near the Winthrop House, to Mr. Rice, for $24,100; and the land occupied by the Riding School, in Mason street, for $2,39 per foot.

The Vermont Methodist Conference assembled at Woodstock, on the 18th inst., and remained in session a little more than four days, adjourning on Monday last.

There is a man in East Haddam, Conn., by the name of Emmons, who weighs 539 lbs.

The Manchester Mirror states that a man named Chaflin, brakeman on the frieght train of the Vermont Central Railroad, was instantly killed by his head striking a bridge, while on the top of the cars. He belonged to Middlesex, Vt.

MARRIAGES.

In North Chelsea, June 22, by the Rev. Mr. Farnsworth, Mr. JAMES M. AMES to Miss REBECCA ANN GOODWIN, both of Lynn.

In this city, Mr. PETER ROSS to Miss JENNETT TROTTER, both of Boston.

At Gloucester, June 25, Capt. FRANK DALE, to Miss FRANCES D. DEXTER.

In South Dartmouth, 23d ult., by Rev. G. F. Danforth, Capt. JOHN W. DAVIS to Miss RHODA S. BAKER, both of D.

In Southbridge, June 22d, by George A. Vinton, Esq., Mr. WILLARD W. BOWEN to Miss JANE EASTMAN, all of Southbridge.

DEATHS.

In this city, June 26th, SARAH ELIZABETH, youngest child of Augustine G. and Eliza Stimson, 19 mos.

In South Reading, June 13, of consumption, Mrs. ELIZABETH C. PHILLIPS, wife of Rev. D. W. Phillips, 42; 22d, LUCY M., daughter of widow Lucy T. Wiley, 8 years and 10 months; 24th, suddenly, J. EVERETT, son of Martin and Olive Stowell, 6 years and 11 months.

In Rumney, N. H., June 12, Mrs. NANCY H., wife of B. H. Bradley, of Haverhill, Mass., 49.

In Worcester, April 24th, Mrs. Edna A., wife of Samuel S. Greene, Esq., late principal of Phillips school, Boston, 34. Death, which is, under any circumstances, a solemn and afflictive event, comes with peculiar severity into the lovely home where youth, excellence, hope, usefulness, all combine to render continued life desirable. Possessed of an amiable and equable temperament, in connection with a settled religious faith, Mrs. G. belonged to that class of the living whose premature departure is both known and felt to be a sore bereavement. Out of the quiet circle where she once moved with cheerful look and kind words for friend or stranger, her name may soon pass out of mind. But in other hearts, hallowed recollections will long linger round her tomb, as the devoted wife, the affectionate daughter and friend, the hopeful Christian. In early youth she gave her heart to the Saviour, and her name to his church, a consecration she never regretted. When assured that the time of her departure was at hand, much as she desired for the sake of loved ones to linger, she met the summons to leave them with a degree of composure and faith of which the Christian alone is capable. Although drawn to the fatal hour through many stages of severe bodily suffering, she anticipated the dreadful issue with all the considerate thought and fortitude of a mind invigorated rather than enfeebled by disease. As the great question of her acceptance with God came home to her with an intensity of interest inspired by the most solemn of all earthly occasions, she confessed in tones of earnest gratitude the unspeakable preciousness of a Saviour for the unworthy, and besought those who loved her to love him, to make sure of a hope in his salvation, to meet her in his heavenly kingdom.

In Amesbury, Mass., May 10th, of consumption, Enoch H. Nichols, 24 years. He was a young man much respected, possessing a reflecting mind and good judgment. He lived a moral, upright life, and by his amiable disposition, won the confidence and esteem of all who knew him. Presuming on the mercy of God for the universal salvation of the human race, he neglected the "one thing needful" until a short time before his death, when the power of changing, sovereign grace was strikingly displayed. The Spirit of God appeared at once to operate upon his mind. He felt his lost and perishing condition as a sinner in the sight of God, gave up his false hope, and was enabled to lay hold upon the hope set before him in the gospel.

He gave the most decisive evidence of having passed from death unto life. He faithfully warned his relatives and friends to seek the Lord. By this dispensation of Providence, a wife, one son, parents and sisters are left to mourn the loss they sustain in the death of one they loved. May it be sanctified to their good.

"Sweet thought, to meditate the day,
When we shall meet our friend again,
To spend a long eternity,
If we are 'faithful to the end.'" J. B.

SPECIAL NOTICES.

Ministerial Conference.

The Barnstable County Baptist Ministerial Conference will meet with the subscriber on Tuesday, July 15, at one o'clock, P. M.

Chatham, June 27, 1851. A. S. LYON, Sec.

A Card.

Received of Rev. T. D. Anderson, the sum of fifty-two dollars, being the collection of Dudley Street Baptist Church, Roxbury, for the St. Helena Mission.

Roxbury, Nov. 9, 1850. JAMES MCGREGOR BERTRAM.

Notice.

The next Quarterly Meeting of the Board of Rhode Island Baptist State Convention will be held with the Shawomet Baptist church, Old Warwick, on Tuesday, the 8th of July, at 9 o'clock, A. M. Rev. B. Miner is appointed to preach; Rev. W. Lincoln is his alternate.

Churches receiving aid from the Convention will please send in their quarterly reports previous to the meeting of the Board, to R. A. FYFE, Warren, Secretary of the Board.

Warren, R. I., June 21, 1851.

Putnam's Spring Bedstead.

The weary, the nervous, the sick, may rest upon it and forget their troubles. It is a contrivance that may be warranted to give repose to any thing but a guilty conscience. Mr. Putnam deserves the wakeful thanks and patronage of the whole sleeping public for his invention.—*Congregationalist.*

Mr. Putnam is known to many of our readers, and we have no doubt his new invention, owing to its cheapness and utility, will become very generally used.—*Christian Reflector.*

We have used Putnam's Spring Bedstead for some time, and would not be without it. With a mattress upon it, it is as much easier than a common feather bed as the latter is easier than a pine board.—*Boston Museum.*

NURSING SORE MOUTH.—Every one knows that this disease is very *distressing* and *difficult to cure*, but we assure those afflicted with it that there is now a POSITIVE CURE for this DISEASE by using DR. S. A. WEAVER'S CANKER AND SALT RHEUM SYRUP, together with his invaluable CANKER CURE. These are a full and POSITIVE cure for this disease: if necessary, we can refer all who are in any way sceptical, to many in our midst, who have used them, and have been PERFECTLY CURED.

JAMESON & VALENTINE'S EATING ROOMS.—This Restorateur, is at No. 1 Spring Lane and Sewall Place, Milk street, (Ladies' entrance in Sewall Place,) is a well conducted and enterprising establishment, one that will be found very convenient for business men, and for persons transiently visiting the city, who may wish to obtain meals served up at short notice. We recommend this establishment to the good will and patronage of our readers.

THE MARKETS.

BOSTON MARKET—RETAIL PRICES.

CORRECTED WEEKLY FROM THE NEW ENGLAND FARMER.

PROVISIONS.			
Beef, whole animal, or by the quarter	6	@	9
Do. fresh, retail	10	@	14
Do. corned	6	@	9
Do. mess, bbl.	10 00	@	12 50
Do. navy, mess	8 00	@	9 00
Hogs, whole	7 00	@	8 50
Pork, fresh, retail	9	@	12½
Do. salt or corned	9	@	10
Do. clear Bost.	18 00	@	19 00
Do. West. clear	17 50	@	18 00
Do. mess	16 00	@	00 00
Do. prime	14 00	@	00 00
Pigs, roast, each	1 25	@	0 00
Do. feet	0	@	8
Pigeons, ℔ doz.	0 50	@	75
Geese ℔ lb.	0	@	00
Turkeys, each	1 00	@	2 00
Chickens ℔ pair	75	@	1 00
Calves ℔ lb.	4	@	8
Mutton ℔ lb.	5	@	8
Lamb, ℔ lb.	7	@	10
Tripe ℔ lb.	8	@	9
Hams, Boston, lb.	11	@	12½
Do. Western	10½	@	12½
Butter, lump, lb.	18	@	22
Do. firkin, 1st qual.	17	@	20
Do. do. 2d do.	14	@	17
Cheese, new milk	0	@	8
Do. prime sage	10	@	00
Do. four-meal	5	@	7
Lard, North. ℔ lb.	10	@	11
Do. West.	10	@	11
Eggs, fresh, ℔ doz.	14	@	00
HAY.			
Country, ℔ 100 lb.	65	@	70
Salt do	50	@	55
Eastern bale do	65	@	70
Straw, 100 lb.	70	@	75
FRUIT.			
Apples, dried, ℔ lb.	6½	@	7½
Do. ℔ bbl.	3 50	@	5 00
Do. ℔ peck	50	@	75
Pears, winter, peck	00	@	00
Shellbarks, ℔ bu.	1 25	@	0 00
Chestnuts, ℔ bu.	0 00	@	0 00
Figs, ℔ lb.	12½	@	20

SEEDS.			
Clover, North. ℔ lb.	00	@	12½
Do. Southern	9	@	9½
Canary, ℔ bu.	2 50	@	3 75
Flaxseed, lb bu.	1 80	@	1 85
Herds Grass, bu.	3 00	@	3 25
Red Top, North bu.	0 00	@	0 00
Do. Southern	50	@	60
COAL AND WOOD.			
Anthracite, ton		@	6 00
Cannel, ℔ chal.		@	11 00
Newcastle do.	9 00	@	9 50
Sydney do.	7 00	@	9 00
Dry Eastern Wood	0 00	@	6 50
Nova Scotia	0 00	@	7 00
Country Oak	0 00	@	7 50
Walnut, &c.	0 00	@	7 50
FLOUR AND GRAIN.			
Flour, Ohio, bbl.	4 37	@	4 50
Do. Genesee, com.	4 50	@	4 75
Do. do. extra	5 25	@	6 50
Do. Howard st.	4 75	@	5 00
Corn, South, yel. flat	64	@	66
Do. do. white flat	62	@	63
Rye, Northern,	78	@	85
Oats, do.	50	@	55
Barley, Northern.	85	@	1 00
VEGETABLES.			
Beans, white, bu.	1 50	@	2 00
Rhubarb, ℔ lb.	1	@	1½
Asparagus, ℔ bunch	8	@	10
Radishes, ℔ bunch	3	@	4
Peas, ℔ peck	00	@	00
Cranberries, bu.	2 50	@	3 00
Pickles ℔ gal.	37½	@	50
Peppers	37½	@	50
Squash	4	@	5
Do. marrow ℔ lb.	5	@	6
Carrots ℔ peck	00	@	25
Onions ℔ peck	00	@	00
Beets ℔ peck	00	@	37
Potatoes ℔ bbl.	2 00	@	2 50
Do. ℔ peck	25	@	37
Sweet Potatoes, pk.	00	@	75
Turnips ℔ peck	00	@	00
Cabbages, ℔ head	0	@	
Spinnage, ℔ peck	12	@	
Cucumbers		@	

CAMBRIDGE CATTLE MARKET.

WEDNESDAY, June 25, 1851.

At market, 516 Cattle—about 148 Beeves, and 160 Stores, consisting of Working Oxen, Cows and Calves, two and three years old.

Prices—Market Beef—Extra, $6 75 per cwt.; first quality, $6 25; second quality, $6 00; third quality, $5 50; ordinary, 5 00. Hides, $5 25 per cwt.; Tallow, $5 50.

Veal Calves, $3, 5 @ 7.

Stores—Working Oxen,—No sales.

Cows and Calves, $24, 28, 30 @ 35.

Two years old, $15, 21 @ 25.

Three years old, $18, 24 @ 28.

Sheep and Lambs—1881 at market; dull.

Prices—Extra $4, 6 @ 7. By lot, $1 50, 2, 2 50, @ 3.

Swine—Retail 6 @ 7c. Spring Pigs 8 @ 10c.

Remarks—The market not quite as active as it was the last two weeks, and prices have declined.

83 cars came over the Fitchburg Railroad, 45 over the Boston and Lowell Railroad, loaded with Cattle, Sheep, Horses, and Fowls.

BRIGHTON CATTLE MARKET.

THURSDAY, June 26, 1851.

At market 800 Beef Cattle, no Stores, 20 pairs of Working Oxen, 53 Cows and Calves, 500 Sheep and Lambs, and 475 Swine.

Prices—Beef Cattle—Extra, $7 00; first quality, $6 50; second quality, $6 00; third quality, $1 75 @ 5 50.

Working Oxen—$66, 75, 80, 100 @ 110.

Cows and Calves—$21, 25, 28, 30, 34, @ 42.

Sheep and Lambs—$1 25, 2 25, 3, 4, @ 6.

Swine—4 3-4 @ 5 3-4c; retail 5 @ 6 c; fat Hogs, 5½c.

MONTHLY TRACTS FOR SUNDAY-SCHOOL TEACHERS.

THESE Tracts are printed in very attractive and readable form, and are neatly done up in printed envelopes, each enclosing 25 copies. They are sold at five cents for a package, or 20 pages for a cent.

☞ The distribution commenced with the first Lord's day in this year, and the Tract for August is entitled, "SYMPTOMS OF WEAKNESS." HENRY HOYT, 9 Cornhill. 27—6w

NEW BOOKS, JUST PUBLISHED BY THE AMERICAN SUNDAY-SCHOOL UNION.

BUNYAN'S PILGRIM'S PROGRESS. With nine illustrations, 464 pages, 18mo., price 40 cents.

CARL, THE YOUNG EMIGRANT. 234 pages, 12mo.

THE HIVE AND ITS WONDERS. 126 pp. 18mo., price 20 cents, in muslin 22 cents.

LITTLE KITTY BROWN AND HER BIBLE VERSES. 90 pages, 18mo., price 16 cents, in muslin 18 cents.

27—6w HENRY HOYT, 9 Cornhill.

NOW FIRST PUBLISHED, THE NEW TEN DOLLAR LIBRARY, NO. 3.

THE AMERICAN SUNDAY-SCHOOL UNION have just published a NEW TEN DOLLAR LIBRARY, No. 3.

Orders should be sent at once, and the Libraries will be forwarded as soon as possible.

The Library No. 3 contains 100 select volumes from 72 to 288 pages, 18mo., substantially bound, with muslin backs, each volume regularly numbered and ready for use. Twenty-four catalogues will accompany each Library for the use of the school.

27—12 w HENRY HOYT, 9 Cornhill.

LIFE AND CHARACTER OF DR. JUDSON.

A COMMEMORATIVE DISCOURSE on the Life and Character of Rev. Adoniram Judson, D. D., late Missionary to Burmah, delivered before the American Baptist Missionary Union, in this city, May 15, 1851. By WILLIAM HAGUE, D. D. Fine pamphlet form. Price 25 cents. GOULD & LINCOLN, 59 Washington street. 25—

PURE NATIVE WINE.

THE subscriber has received from the Manufacturers, Messrs. Glazier & Flint, of South Ashburnham, Mass., a consignment of their native Wine, made expressly for communion use. The Manufacturers offer this wine to the public with the assurance that it contains nothing of an alcoholic nature except the strength of the wild native grape. I have examined the wine. I think it is preferable to any imported I have seen. B. H. SKINNER, 112 Court st., Boston. 8—eptf

SUPPORTERS AND SHOULDER BRACES.

WILSON'S Abdominal Supporter was patented May 26, 1843, and is improved and for sale at 151 Washington street, Boston, and by the subscriber, at West Townsend, Mass. Also, a new article of Shoulder Braces and Suspenders combined, for ladies, gentlemen and children. 16 SILAS BRUCE.

F. WAYLAND, JR., ATTORNEY AND COUNSELLOR AT LAW, NO. 8 FLAGG BUILDINGS, WORCESTER, MASS. 18—tf

LEROW'S DAGUERREOTYPE ROOMS, (SKY LIGHT) NO 139 WASHINGTON STREET, (Opposite School street,) JOHN A. HEARD, Proprietor. BOSTON.

Pictures taken in any weather, Singly or in Groups, and warranted. Particular attention given to Copying; will also attend to taking likenesses of sick and deceased persons. *Instruction given in the art.* 39—1y

SCALES AND BALANCES. JONES & PRESTON, (Successors to Lyman Locke,) NO. 7 MARKET SQUARE, BOSTON.

MANUFACTURE and have constantly for sale, Improved Patent Platform Scales of all sizes, of the most approved patterns in use, which for accuracy, durability, simplicity of construction and convenience for use are not surpassed. Also the Dearborn Patent Balances Market and Counter Scales of a great variety, adapted to the weighing of all kinds of goods. All warranted to weigh correct. Also Tin Ware, such as Oil Cans, Drainers, Tea Cans, Measures, Tunnels, Scoops, and every kind of article for store use, to which the attention of purchasers is invited.

N. B. Hay and Coal Scales put in at short notice.

22—1y SILAS JONES, WILLIAM B. PRESTON.

NEW HAMPTON INSTITUTION. ANNIVERSARY WEEK. TIME CHANGED.

THE Exercises will be as follows: The examination of the Classes in the Male Department, on Monday, P. M., and Tuesday, July 7th and 8th; at the Female Department, on Wednesday; an exhibition in Elocution on Thursday.

An Address will be delivered before the Theological Classes on Tuesday evening, by Rev. L. A. Dunn, of Fairfax, Vt., and one before the Alumni of the Institution by Rev. E. E. Cummings, on Wednesday evening.

The Board of Trustees, and Overseers, will meet on Monday evening, at 7 o'clock.

The afternoon train of the Northern Railroad runs to Bristol, five miles from New Hampton. 26— E. WORTH, Sec'y.

BROWN UNIVERSITY.

THE Annual Commencement of Brown University, for the year 1851, will be held on WEDNESDAY, JULY 9th, instead of the first Wednesday of September, the day on which it has previously been held.

The first Term of the following Collegiate Year will commence on Friday, September 5th, 1851. Examinations for entrance to the several Classes will be held on Thursday, Friday and Saturday, of Commencement week, and on Thursday, Friday and Saturday, the 4th, 5th and 6th of September next. F. WAYLAND,

Providence, June 14, 1851. President of Brown University. 25—3tis

FOR SALE IN NEWTON CENTRE,

FIFTEEN Acres of desirable land for Building Lots, situated near the residence of Gardner Colby, Esq., near the Theological Institution, and near the new Railroad Depot of the Brookline Extension Branch. The locality is one of the most inviting in the vicinity of Boston, has the advantage of most excellent schools, good society, &c. The above land will be sold in parcels or as a whole as purchasers may require. Apply to J. A. LOCKE, 61 Milk st., Boston. 19—1stf

WANTED.

A LADY who is an experienced and thorough teacher of the English branches, to take charge of the Senior Department of a Female Boarding and Day School, in a healthy, and very desirable location in the vicinity of the city of New York.

Such a person will meet with encouragement by addressing a note stating qualifications, age, &c. &c., to A. B., Box 2675, Post Office, New York. References will be required. All communications to be post paid. 24—

SETH GOLDSMITH, BOOKBINDER, NO. 86 COURT ST., (Entrance also, 20 Howard street,) BOSTON. 21—6mis

WATERMAN'S PATENT VENTILATED REFRIGERATORS

MANUFACTURED and for sale (retail only) by the Inventor, at his KITCHEN FURNISHING WAREHOUSE, 83 & 85 CORNHILL, and 6 & 8 BRATTLE STREET.

Where all on the eve of housekeeping, and those already established, will find all the essentials of a well-appointed Kitchen, together with many articles of his own invention and manufacture, not attainable elsewhere. 25—2mis

TOWNSEND FEMALE SEMINARY.

THIS Institution is located in the beautiful and healthful village of West Townsend, Mass., and near the banks of the Squannacook, whose unrivalled waterfalls add not a little to the natural scenery of the place. It is within two hours of Boston by railroad, and pupils from New York, Albany, New Haven, Ct., Burlington and Montpelier, Vt., Keene and Concord, N. H., Portland, Me., can leave early in the morning, and arrive here at 7 o'clock, P. M.

TUITION.—In English branches, including Penmanship and Vocal Music, $5 for 11 weeks; Languages, each, $1 50 additional; Drawing, and Painting in water colors, $3; Perspective Drawing, $3; Oil Painting, $5; Bronze Painting, $3; 12 Lessons on Piano, $5.

BOARD, including washing, lights and fuel, $1 75 per week.

There are three Terms annually, which open and close as follows. The Summer Term commences on the 3d Wednesday in April, and closes on the 4th Wednesday in July, at which time the annual examination occurs. Fall Term opens on the 3d Wednesday in August, and closes on the 3d Wednesday in November. Winter Term opens on the 1st Wednesday in December, and closes on the 3d Wednesday in March.

For reference and particulars, Catalogues will be forwarded by application to SILAS BRUCE, Sec'y.

West Townsend, Mass., June 27, 1850. 33—tf

1851. BAPTIST MEMORIAL. 1581.

IMPORTANT NOTICE!

IN consequence of the new regulations of the Post office department, which takes place the first of July next, the time for securing the SPLENDID PREMIUM PICTURE! will then close. This beautiful engraving, represents the birth of Christ, and "*Adoration of the Shepherds*," engraved on steel, expressly for the proprietor, at the cost of nearly "ONE THOUSAND DOLLARS," covering a surface of "ONE HUNDRED AND NINETY-TWO SQUARE INCHES."

The back numbers of the Memorial can still be supplied, which contain elegant portraits of the "*Editor*," the late "*Rev. John Peck*," and "*Rev. R. B. C. Howell, D. D.*" The July number will contain an elegant portrait of the late "REV. PORTER CLAY, and brother of HON. HENRY CLAY! from whom we have received a sketch of his life.

N. B. No one need wait for an agent, but enclose the money in a letter to our address at once, and the return mail will bring the back numbers and a copy of the choice and valuable *Premium*.

AGENTS WANTED! To enterprising business men great inducements will be given during the next six months. Apply immediately, post-paid, naming references, to Z. P. HATCH, 142 Nassau street, New York. 23—4t

ENOCH R. MORSE, Manufacturer and Dealer in SALAMANDER SAFES, ALSO IN BANK, STORE, SAFE AND HOUSE LOCKS, LATCHES, BRASS AND IRON HANDLES, CESSPOOLS, PADLOCKS, GLASS AND WOOD KNOBS, &C.

2 *Union Block, (Union and Marshall sts.) near Dock Sq., Boston.*

☞ Locks repaired, and Keys made.

☞ Mr. M. will also attend to the picking of Bank, Safe, and other Locks, where keys are lost. 9—6mis

CHARLES E. SCHOFF & CO., WHOLESALE AND RETAIL DEALERS IN CLOTHING AND FURNISHING GOODS, At Nos. 35 and 37 Ann Street, Boston.

☞ Particular attention paid to Custom Work in all its branches. 16—3mis

CHILSON'S PATENT IMPROVED AIR WARMING AND VENTILATING FURNACE.

ARE in every respect the most perfect Furnace in use as regards durability, economy in fuel, and for creating a delightful, fresh, healthful atmosphere in Dwellings, Churches, School Houses, Hospitals, Court Houses, &c., free from the objections to the common scorching iron pot hot-air furnaces. They have been unanimously adopted and recommended by the several committees on Public Buildings in this city and State, as may be seen by their printed reports. *One Gold and three Silver Medals* have been awarded as first premiums to this Furnace at the recent fairs.

All sizes of those elegant and substantial Mirror Marble Chimney Pieces, Parlor and Chamber Frame Grates, of the latest and most desirable styles. *Cooking Ranges* of the most approved patterns for setting in brick, also three sizes of a new and very superior *Portable Range*, (please examine this invention.) A large assortment of COOKING STOVES, including the "Roger Williams" and "Whatcheer" new articles. Parlor, Chamber and Store Stoves, Registers, Hot Air Grates, Ceiling and Wall Ventilators; also, Emerson's Patent House and Ship Smoke Ventilators. All descriptions of Tin, Iron, Copper and Soap Stone work furnished to order.

CHILSON, RICHARDSON & CO., No. 51 and 53 Blackstone street, Boston.

Personal attention paid to Warming and Ventilating Public and Private Buildings. 18—6mis

PATENT ÆOLIAN PIANO FORTES. T. GILBERT & CO., BOSTON, 400 WASHINGTON STREET.

The only Manufacturers of Coleman's Patent Æolian Attachment for Massachusetts.

THESE truly valuable Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the Æolian, render them capable of the softest tones of an Æolian Harp, and of being increased in power, sufficient for any parlor use; and when combined with the Piano Forte, as the performer can do at pleasure, can be made to imitate the sweet tones of the Flute, or Clarionet, Horn, or Bassoon, with one hand, and with the other the Piano Forte accompaniment; thus combining orchestral effects, by the same performer at the same time.

Piano Fortes, with, or without the attachment, will be selected by *ourselves* when desired, and sent to any part of the country, and warranted to give satisfaction or the money refunded.

The patent is owned by ourselves, exclusively, for the State of Massachusetts, and no other person or persons in Massachusetts have the right to manufacture these instruments.

And, as many of the Piano Forte makers, and others in their interest, have said the Æolian attachment injured the Piano Forte, and will not keep in tune with it, we hereby *notify all persons, that in future we shall apply the attachment to our own instruments made expressly for the attachment*, AND NO OTHERS. These we can, with confidence, warrant to stand, several of which we have known to remain in tune one year and over, without tuning; and but very few of the attachments, even those applied over five years since, have been tuned at all. We have applied nearly 1000 of these attachments, and will give the names of the purchasers to those who desire information, in almost every section of the country.

T. GILBERT & CO., No. 400 Washington st., Boston.

NEW YORK WAREROOMS, 447 BROADWAY.

HORACE WATERS, from Boston, T. S. BERRY, of New York, } Agents. 51—istf

NEW COAL, WOOD AND HAY WHARF, WEST-END.

THE subscribers have leased the new wharf, (belonging to the city,) at the foot of Cambridge street, near the new jail, for the purpose of carrying on the Wood, Coal and Hay business in all its branches. Mr. ROBERT WHITE, of the late firm of Ward Jackson & Co., will manage the business on said wharf, and endeavor, by his personal efforts, to meet the wants of his friends and the public generally. MOSSMAN & CO.

CARD.

The subscriber, grateful for the patronage received while in the firm of Ward Jackson & Co., takes this opportunity to say to his friends and the public, that he can always be found at the above wharf to execute their orders with faithfulness and dispatch.

46—istf ROBERT WHITE.

SOLOMON PARSONS, COUNSELLOR AND ATTORNEY AT LAW, GRIGGSVILLE, ILLINOIS,

WILL attend to collections and legal business in the United States Circuit and District Courts, and in the Courts in the Military Tract in the State of Illinois. May be found at 18 and 20 Kilby st. 20—tf

STOVES, &c. JOSHUA C. COLLINS,

NO. 57 Union Street, near Haymarket Square, Boston, would invite his friends and the public generally, to call and examine his assortment of COOKING, PARLOR, AIR-TIGHT AND OTHER STOVES. Also JAPANNED and TIN WARE, &c. All of which he offers on the most reasonable terms, at Wholesale and Retail. 36—1y

ANSON PECK,

MANUFACTURER of every variety of SHELL AND HORN COMBS. Also, dealer in Watches, Jewelry, Silver and Plated Ware, Fancy Goods, &c.; for sale, Wholesale and Retail, at No. 2 LIBERTY TREE BLOCK, ESSEX STREET, BOSTON. Combs and Jewelry made to order, and repaired in the neatest manner. Watches, Clocks, and Music Boxes repaired in the best manner and warranted. 20—

SHIRTS MADE TO ORDER AT 263 WASHINGTON ST.

THE subscriber manufactures to order the best quality of GENTLEMEN'S SHIRTS. Those gentlemen who have found it difficult to obtain a *well fitting* and *thoroughly made* shirt, can be suited by calling and leaving their measure.

We have an improvement in the shape of the yoke, which makes the shirt fit much better in *the shoulder and the bosom*, than the old style can be made to fit. GEO. W. HEARD, 263 Washington street. 22—6mis

THE STORY IN COLOR.

AT the Masonic Temple. Now open, the new and beautiful Panorama of BUNYAN'S "PILGRIM'S PROGRESS," which has during the past six months been drawing crowded houses in New York. This triumph of Christian Art has received the universal encomiums of the Press, the Pulpit and the Public generally, and presents the most attractive and instructive series of paintings of this matchless Allegory it illustrates, or are able to appreciate a Painting of the *highest artistic merit.*

Open EVERY EVENING at 7, to commence at 8 o'clock. Exhibition WEDNESDAY and SATURDAY AFTERNOONS, at 3 o'clock.

Admission only 25 cents; children half price. 22—tf

OXYGENATED BITTERS. A SOVEREIGN REMEDY FOR DYSPEPSIA, ASTHMA AND GENERAL DEBILITY. CONTAINING NO ALCOHOL.

THE best and strongest certified Medicine in the world for the cure of DYSPEPSIA, IN ALL ITS VARIOUS FORMS.

Such as Pain in the Stomach, Heartburn, Habitual Costiveness, Acid Stomach, Headache, Loss of Appetite, Piles, Night Sweats, Asthma or Phthisic, Flatulence or Wind in the Stomach, Nervousness, Coldness of the Extremities, Weakness of the Limbs, GENERAL DEBILITY.

And all the indescribable symptoms of this universal disease. Among the numerous and highly respectable certificates, we refer to the following:

Prof. A. A. Hayes, M. D., State Assayer.
Prof. Edward E. Phelps, M. D., of Theropentics and Materia Medica, Dartmouth College.
Fitzhenry Homer, Esq., Boston.
James C. Dunn, Esq., City Treasurer, Boston.
Hon. Myron Lawrence, Ex-President Mass. Senate.
Hon. L. H. Arnold, formerly Governor of Rhode Island, now Member of Congress.
Hon. Wm. Woodbridge, formerly Governor of Michigan, now U. S. Senator.
Hon. J. T. Morehead, formerly Governor of Kentucky, now U. S. Senator.
Hon. J. F. Simmons, U. S. Senator from Rhode Island.
Hon. Samuel S. Phelps, U. S. Senator from Vermont.
Hon. Wm. Upham, " " "
Hon. Solomon Foote, Member of Congress from Vt.
Hon. H. D. Foster, Member of Congress from Penn.
Hon. M. L. Martin, Delegate in Congress from Wisconsin Territory.
Gen. A. C. Dodge, Delegate in Congress from Iowa.
R. P. Stowe, Esq., Clerk in the House of Representatives.
C. C. Trowbridge, Esq., Detroit, Michigan.
George W. Jones, Esq., Surveyor General, Dubuque, Iowa.
Joseph Hoxie, Esq., No. 76 Wall street, New York.

Many other individuals, of the highest respectability, can be referred to, who will confirm all that has been said in favor of this invaluable medicine.

Dr. GEO. B. GREEN, Proprietor, Windsor, Vt.

REED, BATES & AUSTIN, Wholesale Druggists, No. 26 Merchants' Row, Boston, General Agents.

Price $1 per bottle; six bottles for $5.

For sale by Druggists generally throughout the United States and Canadas. 31—2mis

PREMIUM MEDICINES.

PHYSICIANS, and the public generally, will be pleased to learn that a full assortment has just been received of such FAMILY MEDICINES and CHEMICALS as are daily prescribed, and that have had premiums awarded to them at the different State Fairs, including most of the articles manufactured by Messrs. Powers & Wightman, celebrated Chemists of Philadelphia.

The subscriber also being aware of the adulterations practiced in preparing and powdering Drugs and Medicines for the market, and the difficulty experienced in distinguishing the pure, has arranged to have most of these articles powdered in his establishment. Samples of Drugs in their original state will be kept for comparison, and he has requested Dr. A. A. Hayes, State Assayer, to analyze at any time such preparations as may appear of doubtful genuineness, before offering them for sale—thereby insuring to physicians pure Drugs and Medicines. WILLIAM BROWN, 481 Washington, corner of Eliot st.

N. B. With the above arrangement all can be supplied with pure and unadulterated Medicines. Physicians of Boston and vicinity are invited to call and examine the above arrangement, and see samples of pure Drugs and Medicines. No one allowed to put up prescriptions except those of long experience, and perfect masters of their profession.

The sale of all Fancy Articles, Soda and Confectionary, discontinued on the Sabbath. Physicians' Prescriptions and Family Medicines dispensed as usual on that day. 40—isoply

NEW YORK SHIRT DEPOT, NO. 3 REVERE HOUSE. SHIRTS

MADE TO ORDER. The finest materials only used. EMBROIDERY of every kind done at short notice and in elegant style.

ENGLISH COLLARS made to order.

Persons who have found it impossible to obtain a good fitting Shirt are invited to a trial. MACOMBER, MERCHANT TAILOR, NO. 3 REVERE HOUSE, BOWDOIN SQUARE. 17—3mis

CHURCH ORGAN FOR $300.

A NEW Church Organ, made on a new principle, and contained in a case of handsome and imposing appearance, for sale at the above price, delivered put up in perfect order for use. This instrument is well worth the attention of churches wishing a good Organ at a low price.

The subscriber has recently been appointed agent for a new variety of REED ORGANS, arranged with different Stops, Sub-Base, Foot Pedals, and Swell, complete. This is by far the best Reed Organ for churches yet invented. Price $150.

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MISCELLANEOUS.

For the Watchman and Reflector.

LETTER FROM ILLINOIS.

MESSRS. EDITORS,—You have heard of Rock Spring—every body has heard of Rock Spring; at least, every body versed in notabilities either of person or of place. Rock Spring, and the notability of that notable place, are among my early, if not earliest recollections. The freaks of fortune leading me a pilgrimage in this "far off land," the laudable caprice seized me of making a pilgrimage to Rock Spring, and especially to visit the presiding genius of that place. For this purpose, a few mornings since, I found myself in the pearl city of the West, St. Louis. Here I called upon the new editor of the Western Watchman, the Rev. Mr. Crowell. I was glad to find Mr. Crowell hale, hearty, and full of hope, with a strong heart and a ready hand to lay hold of the responsibilities of his new station. Arduous are its duties, but never was a field fuller of promise.

About five in the evening, crossing the river, I took a hack for Collinsville, twelve miles from St. Louis, over a beautiful plank road, and the next morning, after a pleasant drive over a beautiful country some ten miles—the latter part of the way attended by a most excellent friend—the mansion of Rev. J. M. Peck rose up before me, and I soon had the pleasure of surprising its lord, "up to the eyes," as usual, in books, manuscripts, and papers. A prompt and warm greeting was sufficient to attest that he has a heart for his friends, as well as a mind devoted to his books and his pen. All who know Mr. Peck's inexhaustible conversational resources, will not be at loss to divine that we did not get far from the parlor and study, for a day or two. At last, however, I was led out and introduced to *the* Rock Spring,—not the *aggregate* Rock Spring, made up of an academy, plantation, and dwelling, and their varied surroundings full of historic interest,—but the *veritable Rock Spring*, gushing from among the rocks with as pure a glee as though coming for the first time from the glad bosom of nature. After running a few hundred yards, it falls gracefully into a beautiful creek, which has served as a Jordan for many a holy scene.

After due homage to this place, we bent our steps to Rock Spring Academy, not unknown to fame. Much of its surroundings are among the things that were, but the main building is still entire, and in a good state of preservation. After clambering up the stairs, somewhat infirm by their long use, I was introduced into Mr. Peck's rare library. Here, certainly, was a feast of, at least, very rare things. I believe I saw no antediluvian books or papers, or manuscripts. But I really believe one thing—if ever any antediluvian newspaper comes to light in our surviving world, it will be very likely to be found on file in Mr. Peck's library—further than this deponent saith not. Mr. Peck's whole collection is one of great value, and I believe he designs that it shall at some time lie upon the shelves of Shurtleff College—a worthy gift of a worthy man.

Mr. Peck has left his mark upon the world, and especially in this Western country, a mark which after years will not efface. Though suffering some infirmity from past herculean labors and great exposures, his head and hands are still vigorously busy, as though the work of another life-time were to be accomplished.

I bade farewell, and turned my face homeward with a prayer that God would give the world a multitude more of such workers. GLENWOOD.

DR. BACON AT JERUSALEM.

UNDER date of February 23, 1851, Rev. Leonard Bacon, D. D., of New Haven, addresses to his church and society in that city a pastoral letter from Jerusalem. The following extract, inspired by hallowed associations surrounding him, is descriptive and impressive:

"Would that I could adequately express to you the thoughts and feelings with which I look upon the places of the great historical facts recorded in the Scriptures. Many of the most interesting of these places I am yet to visit. I hope to visit, before many days are passed, the village of Nazareth, the sea of Galilee, the plain of Gennesaret. I hope soon to see Bethlehem, where was born to us a Prince and Saviour who is Christ the Lord. But I am permitted to date this letter from the city where our Lord was crucified. I have walked over the Mount of Olives to Bethany, where Jesus lodged in the house of Mary and Martha and of Lazarus whom he has raised from the dead. I have stood upon the height from which he beheld the city and wept over it. I have walked around the hill once crowned with the temple in which he taught, and of which he foretold the utter and dreadful overthrow. I have seen Gethsemane, where he was in agony beneath the burthen of our redemption. I have looked upon the mountains round about Jerusalem and the deep valleys between; and I have returned to the sight again and again, till the vernal landscape upon which he looked in the hour of his crucifixion—the same outline of hills and sky which met his eye ere the sun was darkened—has become almost as familiar to me as the familiar view of the hills and mountains around the city of our own habitation. I need not say that this privilege, for which, under God I am greatly indebted to your kindness, is worth all that it costs me. But I would say that to me this privilege is far more than a mere luxury of sentimentalism. God forbid that the mere enjoyment of looking upon these places, rich as that enjoyment is, should be the only compensation to me for the long pilgrimage I have performed in coming hither, and for this protracted separation from my dearest friends and from the work I love. Nor do I find my compensation merely in the hope that the personal inspection of these places, and a familiarity with the aspects of nature here, will aid me hereafter in illustrating the language of the Holy Scriptures. I think I find a higher benefit, both for myself and for my ministry, in the intense feeling of reality which, as I look upon these places, connects itself with the great facts that are the basis of our faith and hope. As I read in the records of the Old Testament, the historical notices of Jerusalem, from the day when David took the stronghold of the Jebusites, to the day when Nehemiah, after the captivity, rebuilt the walls of the Holy City—as I read one and another of the Psalms, and then walk about Zion, remembering that as the mountains are round about Jerusalem, so the Lord is round about them that fear him—as I read the inspired words which were uttered here by the Prophets—every incident, every allusion which has any local reference, presents itself to the mind with the most vivid exactness. I seem to behold the pomp of that ancient ritual, in which Christ, our high priest, our altar, and our sacrifice, was shadowed forth by Divine, yet inadequate symbols. I seem to hear the voices of the prophets foretelling the incarnation of that Saviour, in whose work and kingdom all prophecy centers and is consummated. I seem to catch the whispered aspirations of kings and righteous men, who, in the dim light of ages long ago, desired to see the things which we see. And when I turn from the Old Testament to the New, and read from the records what our Lord himself taught, and did, and suffered within these encircling mountains, upon the soil on which has since been accumulated the successive ruin of eighteen hundred years,—I seem to see, with a more lively apprehension, 'God manifest in the flesh,' 'the Lamb of God who taketh away the sin of the world.' I seem to trace along the Mount of Olives and the vale of Kedron, the daily paths of him who had not where to lay his head. I see him entering the city attended by the multitudes that spread their garments in his way, and cried with ignorant exultation, 'Hosanna to the Son of David.' I see him as he sits with his disciples over against the temple, and foretells with minute exactness the destruction of the temple and the city, and the end of the ancient dispensation. I see him in that upper room where he kept the passover with his disciples, and breathed into their unprepared minds those sublime promises and consolations which his church in all ages has so inadequately appreciated. I see him in the garden, in the high priest's palace, in the hall of Pilate, while the watches of the night in which he was betrayed are slowly passing. I hear the shouts of the people rejecting him and dooming him to die. I see him on the cross. I hear the wail of the women as they gather around his lifeless body to prepare it for its burial. The stone is rolled to the door of the sepulchre. The Sabbath passes away in silence and gloom; and then comes to the amazed and incredulous disciples the stupendous fact of his resurrection. I see their dismay, their doubt, their slow reception of the fact made palpable to their senses. I see them at last returning from the mount which is called Olivet, and testifying that he who had been crucified and had risen from the dead, is Christ the Lord, invested with all power in heaven and on earth, and that in his name, and no other, there is salvation for men.

The message then, which I would send you from the height of Zion, from the brink of Siloe, from Gethsemane, from the city where our Lord was crucified, and from the slope whence he ascended to reign at the right hand of the Majesty on high—the message I would send you from the place where the new work of the revealing and renewing Spirit began upon the day of Pentecost, and whence the gospel went forth to bless all nations,—is first of all that which was written by the Apostle to the Hebrews, 'Hold fast the profession of your faith without wavering.'"

You have trusted not in fables and vain traditions, but in facts. Permit yourselves to entertain no momentary doubt of the grand historic realities on which rest all our hopes for our own souls and for this wicked and miserable world. Let no distrust of those facts weaken your Christian energy, or cloud your Christian hope. The story of Jesus of Nazareth, in all the grandeur of its import, and in all the fathomless and boundless mysteries which it involves, is a true story—a faithful saying, and worthy of all acceptation.

DESTRUCTIVE VICES.

REV. A. L. STONE, of Park Street church, this city, made some startling remarks at the late anniversary of the Moral Reform Society, on the prevalence and power of destructive vices in Boston, as well as elsewhere. According to a report in the Traveller, Mr. Stone said:

A stranger coming to this city might see but little of what has been related to us to-day. He would see our beautiful Common, with its sparkling fountain, its green and shady trees redolent with the music of birds; he would see numerous church spires; signs of great wealth in our warehouses, and on our sea-board margin forests of masts; he would see scattered over the city charitable institutions of various kinds, and if he should see but this he would go away with a good report of us. There is an evil, however, which this Association seeks to lift.

The question is, can any thing be done to dry up this stream of vice and save many from ruin. If murder or theft is committed, the law comes into operation; but if a poor soul is defiled, there is no one to say, "Why do you so?"

Are there, indeed, said the speaker, six hundred chambers of death in the midst of our one hundred and fifty thousand people. Such a terrible fact ought to be proclaimed from every pulpit, and thundered abroad from every press. The Christian community should concern themselves about this matter.

In alluding to the causes of this overflow of vice, he spoke of the engraver and painter, who are often called upon to use their art to stir up the hellish passions of the mind. The theatre doors are wide open, and the costume of the actors and the attitude of the dancers are all calculated to stimulate unholy desires, and lead on to ruin.

The cheap, light literature, which is flooding the community, was also alluded to as a powerful agent in this demoralization, and he said, ought to be christened as of the "Satanic school." It contains an under current of libertinism which is a malaria to the soul.

Can any thing be done, he asked in conclusion, to arrest the supply to these death chambers, where the average life is only from five to seven years? In New York city, a police officer can be seen parading the streets, holding aloft a flaming placard—"Beware of Mock Auctions," and in our own streets we often see posted a notice, "Beware of Pickpockets," but a far more important placard to be borne every where in our streets, and posted at our public places, would be, "Beware of the Destroyer of female innocence."

This Society is doing all it can to arrest this tide of evil.

FATHER GAVAZZI.

THE subjoined sketch of a man who has made a good deal of stir in London, and whose tirades against Popery have attracted multitudes to his lectures, is from the Tribune:

We have the following facts in the history of Father Gavazzi. When the intelligence of the rising in Milan, and the defeat of the Austrians in Lombardy, was brought to Rome, a festival was given, at which the students seized the eloquent priest, and bore him on their shoulders to the Pantheon, in order that he might pronounce a eulogy on the fallen patriots of Milan. From that time he commenced his career as the herald of freedom. The tricolored cross was then put on his cowl, and it bears it still. He spoke for a week in the Coliseum to the assembled people, and made it the arena of public demonstrations. The Pope encouraged Gavazzi in his endeavors, and appointed him high chaplain to the army, which was to be formed of the National Guard and of volunteers. In this capacity, he marched with 22,000 men from Rome, and after a short halt on the borders, the Vatican gave decisive orders to the army, as it had privately to Gavazzi, to fall upon the Austrians. This march was victorious even to the gates of Vicenza. Gavazzi's eloquence made good the want of cannon, clothing, provisions, horses, in fact, of all the munitions of war; the good will of the people supplied every thing. He was their Peter of Amiens, he was the soul of the rebellion. At Venice, in the great Court of St. Marks, he spoke daily to thousands, and thus filled the treasury of the Venetians. The women robbed themselves of their jewels, the fish-women plucked the silver needles from their hair, valuables of every kind were showered upon him. When the Romans fell off, Gavazzi raised his voice in Florence. The Duke gave orders to expel the monk. He fled to Genoa, but since the Bolognese, on the first of August, had broke out into open revolt against the Pope, and established a government, Gavazzi was recalled, to assist in the restoration of peace. His entrance was like a triumph.

General Zucchi was now sent from Rome, to assume the command of the troops in Bologna, and at the instance of the Cardinal-legate, he had Gavazzi arrested, and sent under a strong guard to prison at Corneto. On the way, the people rose in a body at Viterbo, in order to free the patriot, and Pius IX. found himself compelled to restore him to liberty. After the flight of the Pope, the establishment of a new government, and the call of the Roman National Assembly, Gavazzi again was placed in the office of Chaplain-General, and as such, made all the arrangements for enlarging the hospitals which seemed to be necessary from the approach of the French army. He formed the most distinguished ladies into a Committee for taking care of the wounded soldiers, and undertook in person the oversight of the surgical department, during the whole siege. When, during the defence against Oudinot, an attack was to be made on the king of Naples, who, with 20,000 men, had advanced to Villetri, Father Gavazzi placed himself at the head of the Romans, whom Garibaldi led, and after they had put the enemy to flight, he remained on the battle-field to take care of the sick and wounded. Returning to the besieged city of Rome, it was he who sought to sustain the courage of the inhabitants, and was always to be found in the ranks of the combatants and on the walls. When Rome fell, Oudinot gave him a good testimonial and a free pass: Father Ugo Bassi was shot by the Austrians, while the French let Gavazzi go free. He went to London, where he lived in retirement, supporting himself wretchedly by giving a little instruction in his mother tongue, for which he found opportunity. After the Papal bull, which met with such an unfavorable reception in England, his countrymen wished to hear him speak on this subject, and accordingly made an arrangement for lectures, in which he has set forth the checkered history of the Roman temporal States in a mingled vein of irony and earnestness.

THE PRAIRIE DOG.

THE following from the Providence Journal, written by a member of the Mexican Boundary Commission, is the best of many accounts we have read of the prairie dog:

The prairie dog, so called, deserves a better name, as it has no trait common to dogs, nor does it in the least resemble them. Its looks and habits are different, and it feeds wholly on grass. This is one of the most interesting animals met with on the prairies. The first colony of these little creatures we met was near Brady's creek, a branch of the Colorado of the East. This was the largest we met, and I have never heard of one so extensive. For three days we travelled through the colony, during which time we did not lose sight of them. On either side, as far as we could see over the plain, their habitations extended, standing out in bold relief, and distinctly marked by the hillocks they had raised with the earth brought from below the surface of the ground. Their habitations were usually about two rods apart, and from the beaten track between some of them, there was probably a family connection. In other cases, there was nothing to denote an intimacy. Occasionally was seen a hillock much larger than the rest, containing two cart-loads of earth. These had two entrances to them, whence it might be inferred, that the family might be larger than usual. We suppose this vast collection of these "prairie dogs" to extend from 60 to 70 miles, as we travelled at that time upward of 20 miles a day.

For the greater part of the distance where this colony extended, the country was very flat, and covered with short grass (kept so by these animals feeding on it,) and by musquit trees. Rivers did not stop the colony, for several streams passed through it, but it extended on both sides. In one instance I noticed a colony of these animals on the summit of a range of hills where the country was exceedingly barren, and the herbage so scant that there seemed hardly subsistence enough even for them. It was evident that the colony was not in a flourishing condition, as many of the habitations seemed deserted.

Of the habits of these animals, I can say little from observation, as we could not stop long enough to watch them. I would have been glad to have taken a position in or near a tree for a day for the sole purpose of studying their habits, for I have no satisfactory account of them. Major Long, in his expedition to the Rocky Mountains, is one of the earliest writers who describes them. He says they pass the winter in a lethargic state. But other travellers deny this, and say that they come from their holes during the winter whenever it is warm. I saw them on some pretty cold days in November, and think there are few days when they do not come from their holes. In the plains far to the North, where snow lies on the ground for weeks, and where the cold is severe, they doubtless become torpid—for they could find nothing to feed on, even should they venture from their habitations.

The color of the prairie dog is a light brownish yellow. Its size varies from that of a large grey squirrel to a Northern woodchuck. Its tail is bushy like a squirrel's, but only about half its length. It stands erect like a squirrel, with its tail in constant motion, and its movements altogether resemble those of that animal more than any other. It makes a noise more resembling the chirping of a bird than the barking of a dog, and this is kept up whenever any one approaches. As we drew near their habitations, we noticed a general scampering among them, each running to his hillock. They would then stand erect at the entrance of their holes, with their heads just peeping above, when they would keep up an incessant chirping, and frisking of their tails until we passed. I found it difficult to shoot one, and think more than a dozen shots were fired before we secured one. I must believe that more were killed, but as they stood at the entrance of their holes, they doubtless fell in when they were shot, as I noticed blood about them in several instances. Two that I obtained were too much injured to be preserved as specimens.

The prairie dog is said to be good food—but at the time we killed those referred to, our provisions were plenty, and no one could be tempted to try them,—subsequently, when we got on short allowance, we should not have hesitated to eat them, but we had then got beyond their colonies. There is one peculiarity in their habits, which deserves to be noticed. It is their drink. How and where do they obtain it?—They generally select the most arid spots for their abodes, and I have seen a colony of them fifteen miles from the nearest water. Some persons suppose them to burrow so deep that they find water, others that they do not drink at all. I am inclined to believe that they require but little water, and this they obtain from the heavy dew on the grass.

Rabbits often burrow with the prairie dogs—or what is more probable, they occupy habitations made by the latter. The habits of a rabbit generally lead them to places where shrubs and bushes abound, and not to a bare plain with nothing but dwarfish musquit trees. I think, therefore, that the rabbits I have seen are merely some wanderers strayed away from their more natural places, which finding comfortable quarters provided by the prairie dog, without the labor of burrowing themselves, drive away the weaker animals and monopolize their dwellings.

A small brown owl also resides with the prairie dogs. I saw this bird several times toward evening, standing on the little hillocks, just emerging from its underground habitation. From the known habits of the owl, one of which is its fondness for ground mice, moles, and other small quadrupeds, it doubtless seeks the quarters of the prairie dogs to feed on the young, although one would suppose this animal to have sufficient strength to drive from its habitation so diminutive a bird as this owl. I never saw any but the small owl alluded to in these colonies.

Besides the rabbit and owl, which dwell with these animals, there is another creature which is always found among them, this is the rattle-snake. I had often heard that such was the case, but I believed it accidental, until I witnessed the fact in several instances. On one occasion, I saw several of these revolting reptiles enter a single hole in the very midst of a dog town. No one can believe that there is any friendship between two animals of such opposite natures, but that the rattle snake takes up his abode among the prairie dogs, for the sole purpose of living on them. They cannot drive the snake away, and are compelled to give him quiet possession of any habitation he may select, and let him occasionally feed upon the junior members of their fraternity.

THE DEAD.

The dead are every where!
The mountain-side, the plain, the wood profound,
All the wide earth, the fertile and the fair,
Is one vast burial-ground!

Within the populous street,
In solitary homes, in places high,
In pleasure-domes, where pomp and luxury meet,
Men bow themselves to die.

The old man at his door,
The unweaned child, murmuring his wordless song,
The bondman and the free, the rich, the poor,
All—all to death belong!

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.

The living of gone time
Builded their glorious cities by the sea,
And, awful in their greatness, sat sublime,
As if no change could be.

There was the eloquent tongue,
The poet's heart, the sage's soul was there;
And loving women with their children young,
The faithful and the fair.

They were, but they are not;
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still, amid the wrecks
Of mighty generations passed away,
Earth's lowest growth, the fragrant wild flower, decks
The tomb of yesterday.

And in the twilight deep
Go veiled women forth like her who went,
Sister of Lazarus, to the grave to weep,
To breathe in low lament.

The dead are every where:
Where'er is love, or tenderness, or faith;
Where'er is pleasure, pomp or pride; where'er
Life is, or was, is death!

AGRICULTURAL.

RECLAIMING WASTE MEADOW LAND.

IN the Essex County reports, Dr. Porter, of Wenham, furnishes the following account of his own success in reclaiming a piece of waste meadow land:

My meadow, which you viewed in July last, was surveyed Sept. 30, 1850, and contains two acres and ninety-five poles, including the ditches, which occupy a fraction over thirteen poles of the surface. For many years previous to my purchase in 1832, it was annually covered with water two or three feet deep from November to April, by means of a dam made at the lower end of the meadow to connect with a natural ridge of the adjacent upland. While the flowing was continued the yearly product of hay was large, averaging more than a ton to the acre, but the quality was inferior. This meadow was very wet even in August, and all the hay had to be poled out, for it would not bear an ox without miring, upon any part of its surface. It was also very rough, abounding in hassocks, and small bushes, about the size of a pipe stem, began to make their appearance. The depth of the soil, or vegetable matter, was from three to twelve feet to hard bottom. There were two ditches three or four feet wide, one on the northern, and the other on the eastern margin of the meadow, which were made to answer for the division fence, and forming a juncture near the dam, partially drained off the surplus water. In the summer of 1836, I dug two ditches three and a half feet wide by two or more deep, lengthwise of the meadow, and terminating in the ditch on the north end, thus dividing it into three nearly equal lots. From this time I ceased to flow it in the winter, and it soon became much drier; the quantity of hay decreased more than one half, with no perceptible improvement in the quality, and in one or two years the whole meadow settled nearly two feet, apparently leaving about three inches of the surface entirely detached from the vegetable deposit, or soil below. In this situation it remained till the autumn of 1847, when I began to reclaim. Two men in ten days, with the common grub hoe and manure fork, pealed the whole top, and threw it into heaps a little larger than common sized hay cocks. This was easily accomplished, for the men would often take up a flake a yard square at once with little effort, and leave a surface as smooth as the house floor. I set fire to this topping as soon as it was dry enough to burn, but the peaty soil below ignited, and the fire was with difficulty extinguished. It was all removed to the upland, some on handbarrows, but mostly by the ox team after the ground had frozen hard enough to bear, and was used to replenish the hog and cow yards, after settling a very large quantity to my neighbors, sufficient to defray all the expenses I had thus far incurred. The first of August, 1848, I hired three robust Irishmen for one dollar and a quarter per day each, and they were to find their own board, and one of my hired men upon the farm worked with them half a month. In forty days, with wheelbarrows and a tier of plank extending half across the meadow from the adjacent bank of gravel on one side, and then from the ridge on the other, they covered the whole surface from three to four inches deep. After the middle of September I sowed three bushels of red top and three pecks of herds grass, and two men in one day raked in the seed. For the want of rain and a top dressing of manure, the grass seed made a poor show that fall. In the following March, before the ground had thawed, I purchased twelve cords of manure in my neighborhood, which was carted and spread evenly over the meadow. I then sowed twelve pounds of clover seed, and in July following I cut what was estimated by competent judges to be five tons of handsome hay, and in September two tons of rowen. The meadow was now hard and solid enough to bear the team, and the hay was all carted off without difficulty. In November last, I mixed two cords of stable manure with four cords of loam from a barn cellar I was then digging, and spread the same on about one third of the lot. In March last I spread three and a half cords of stable manure on another third, and upon the remaining third I spread one hundred and fifty bushels of bleached ashes. The hay this year has all been weighed at the town scales. The first cutting in July weighed a few pounds less than seven and a half tons, and the second in September a few pounds over three and a half tons, making eleven tons this year, and the product of the two years eighteen tons. The manure and the ashes, exclusive of the loam from the cellar, which has been put upon this land within two years, amounts to twenty cords, and including the expense of carting and spreading, has cost one hundred dollars. I paid the three Irishmen for labor one hundred and fifty dollars, and estimate the labor and board of my man at twenty dollars more, making the whole expense of reclaiming and manuring amount to two hundred and seventy dollars. From 1836 to 1848, this piece of land was worth nothing, except as a deposit of muck to increase the compost heap. The annual crop of hay would not pay the cost of harvesting. And now, from your personal inspection of this reclaimed meadow, I think you will agree with me in saying, that for pleasantness of location and convenience of access to my buildings, it can hardly be exceeded; and that at two hundred dollars per acre, which it will now sell for, it would be a better investment under good management hereafter, than any of our eight per cent Railroad Stocks.

HORSE SHOEING.

MR. EDITOR:—I am glad to see that the all-important subject of horse shoeing, is again brought forward. I have travelled through all New England, besides many other States of the Union, and held conversation with a large number of smiths upon the subject of horse shoeing; and never did I receive a satisfactory answer to the question, why do you dish your horse shoes except where there is a flat hoof? which is not the case with one horse in fifty. The concave or convex of a shoe, has everything to do, in causing the horse to travel with comfort and ease. The wild horse is not cramped with a shoe, and is never lame from being hoof-bound; if it were so, it would be evident that He, who pronounced all good, had made one mistake. Now, in all candor, what impression does the horse's hoof receive from treading upon the ground without a shoe? I answer, convex, which spreads the hoof from heel to toe; to be sure a large share of the weight of the horse comes upon the lower edge, or rim, where the earth is hard, but where it is soft, has still more a tendency to spread and enlarge the hoof.

If you cut off my horse's toes, they will grow out again; and if you put on too small a shoe, the hoof will grow over it; if too heavy, it will soon grow lighter; if too thin, it will soon be worn out, and come off; but if you dish it, from that moment you begin to cripple him. Although it may hardly be perceived by the most strict observer, yet the horny shell of the hoof is drawing nearer the coffle-bone, diminishing the size and strength of the cords, muscles, &c., to prepare him for a foundered horse, as some call them. Whoever advocates this, had better spend more of their time in studying Nature's laws.

As we have domesticated the horse, and put him upon the hard road, and oftentimes think he must travel with the speed of the engine, at least we ought to give him a well balanced shoe. If the toe is too heavy, he must stumble or strain his nerves to go clear; people seem to forget that the shoe does not continue all round, a space is left behind; therefore it should be thinned at the toe, to throw the required weight towards the heel. Here I would say, that I do not advocate a high heel shoe. As the shoe is balanced, we give him the natural size of the hoof, not over heavy for the carriage, with but little heel or toe piece; but for drawing, something of a short calk, which will aid him in holding his load; and however well he may be shod, the shoes should be re-set once a month, at least, in the warm season of the year; they will better go ten weeks in winter.

MR. J. RUSSELL SPALDING,

WHO has been connected with Messrs. Wm. Brown's and Wm. B. Little's Drug and Chemical Establishments for some years past, and enjoys the reputation of a thorough and qualified Apothecary, is now located in business at

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PHYSICIANS' PRESCRIPTIONS,
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COD LIVER OIL.
The same article to which the highest premium at the late Mechanics' Fair in Boston, was awarded, will be for sale in any quantity to suit purchasers.

ALSO, COD LIVER OIL CANDY.

Fancy Goods	Perfumery
Shaving Soaps	Toilet Soaps
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French Cologne	Fancy Bottles
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Refined Candy	Dressing Cases
Bathing Sponges	Hair Belts
Hair Mittens	Shoulder Braces
Trusses	Supporters
Dumb Bells	Court Plaster
Traveling Flasks	Nursing Flasks
Powder Puffs	French Powder
Domestic Instruments	Hair Wash
Hair Dyes	Tooth Wash
Tooth Powder	Hair Oils
Hair Pomatums	Flesh Brushes
Hand Mirrors	Porte Monaies
Finger Cots	Castile Soap
Cuttle Fish Bone	Canary Seed
Hemp Seed	Pumice Stone

FOR SICKNESS EXCLUSIVELY.

Port Wine	Holland Gin
Port Juice	French Brandy
Bay Rum	French Wines

The above, with many other articles too numerous to mention, for sale by
17— J. RUSSELL SPALDING.

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IMPORTED FROM THE FIRST ENGLISH AND FRENCH MANUFACTORIES.

HAIR BRUSHES,
WITH Shell, Buffalo, Horn, Ivory, and Rosewood backs, from 12, 17, 25, 37, 50, 75, to 100 cents each.

TEETH BRUSHES, WARRANTED.
From 6, 10, 17, 20, 25, 33, to 31 cents each.
Oil brushes, from 12 to 17 cents each.
Infant brushes, from 17 to 20 cents each.
Shaving do. " 8, 17, to 25 cents each.
Clothes do. " 17, 25 to 50 cents each.

NAIL BRUSHES,
From 12, 17, 25, 33, 37 to 50 cents each.

FLESH BRUSHES,
From 33, 50 to 75 cents each.

IVORY, SHELL and HORN COMBS, Dressing and Fine Combs. The above are imported in large quantities and will be sold at the above reasonable rates by

J. RUSSELL SPALDING,
Apothecary, 23 TREMONT ROW, opposite Boston Museum.
15—eoptf

COMMISSION AND FORWARDING HOUSE. NEW ORLEANS.

WE offer our services for the Sale of all descriptions of Merchandise, and for the Forwarding of Goods. Our charges for forwarding will be as low as any other house, and we shall give particular attention to having all goods measured; thereby saving a large amount on the freight. We make no charge of storage on forwarding goods, unless they remain in store over one month.

We will, also, attend to the Collection of Accounts, Notes, &c. Our residence for the last ten years in New Orleans, both summer and winter, has made us familiar with the business of the city, and given us an extensive trade with the principal merchants in this State and the river towns.

Below will be found our Tariff of Charges.
WM. L. CUSHING & CO., No. 55 Common st.
Refer to—Messrs. Child & Cushing, Messrs. Sam'l Thaxter & Son, Boston.

TARIFF OF CHARGES, &c.

RECEIVING AND FORWARDING.

Sugar, Molasses and Tobacco, per hhd.	cts 25	Boots and Shoes, per case,	cts. 5
Cotton, per bale,	25	Dry Goods, in boxes, bales, cases, trunks and other packages, 5 to 25 cts. according to size.	
Hemp, do	10	Coffee, Spices, &c. per bag,	4
Bacon or Provisions, per hhd.	12½	Soap and Tallow Candles, per box,	1
Do. do per tierce,	6¼	Sperm Candles, per box,	1
Pork, Beef, Lard, Tallow, Whiskey, &c. per bbl.	4	Pickles, qt. bxs, 1 cent; ½ gall bxs 2 cts.; gallon bxs	2
Flour, Grain, and other dry barrels,	3	Mackerel, per bbl. for Nos. 1 and 2,	5
Lard, Nails, and Shot, per keg	1½	Do. do. for No. 3,	4
Lead, per pig,	1	Liquors, in hhds and pipes,	3
Corn, Wheat, Beans, Oats, and other Grain, per bag,	2	Do. in half pipes,	25
Salt, per sack,	4	Do. in quarter casks and bbls	12½
Gunny Bags, per bale,	10		6¼
Earthen and Hardware, per package,	12½ to 25		

All description of Merchandise not included in above will be charged in proportion.

Commissions and Storage on Consignment Goods will be charged as per Tariff adopted by the Chamber of Commerce.

COMMISSIONS—On Collecting Drafts and investing in Exchange, 1 per cent.

Do. do. when suit is brought, 5 per cent.

No sales guaranteed unless positive orders are given, in which case a charge of 2½ per cent. will be made. 23—

PURE JUICE OF THE GRAPE, FOR THE COMMUNION.

I HAVE received a fresh supply of this article. Specimens of this wine have been analyzed by Prof. Hayes, and pronounced free from brandy or spirit, and we confidently recommend it to be pure and genuine, and free from all fermentation. We have received certificates, recommending this wine for sacramental occasions, from Rev. Drs. Woods and Jenks, and from Rev. Messrs. Kirk, Aiken, Stow, and others.

CONCENTRATED GRAPE JUICE.

This article is warranted to be the Genuine Concentrated Juice of the Grape, which is selected by an American agent now residing in Turkey. One bottle will make a gallon of pure Wine free from alcohol. Price $1 50 per bottle.

I have the agency for the pure Native Wine, manufactured at Ashburnham, by Messrs. Glazier & Flint. It is the Juice of the Native Grape, free from alcoholic mixture. It is highly recommended for Communion service. Price $1 50.

Also for sale, a large assortment of WEST INDIA GOODS and GROCERIES, by wholesale and retail.

21—3m JOHN GILBERT JR., 106 Tremont, corner Bromfield st.

NEW ERA FOR WOODWORTH'S YOUTH'S CABINET.

GREAT REDUCTION OF POSTAGE.

FROM and after the first day of July, 1851, the Postage on Woodworth's Youth's Cabinet, for any distance within 500 miles, (when paid quarterly in advance,) is *only 12 cents per annum—being a reduction of 30 cents!* Now is the time to subscribe, and now is the time for Agents. The July No. now ready for Agents, and others desiring specimens, commences a new series, and is a most splendid Number in every respect.

"The Cabinet is unqualifiedly the best Youth's Magazine in America."—*Brattleboro' Dem.*

Money may be sent by mail, at the publisher's risk. Price $1 a year: $4 for four copies; $5 for seven copies.

BOUND VOLUMES.—Five volumes are now published, and neatly bound in sheep and muslin. Price $1 25 in either style.

POSTAGE FREE!—In order to give our friends residing at a distance an opportunity of possessing this invaluable Library, the publisher makes this liberal proposition: To send one or more volumes, *postage free*, to those who remit $1 25 for each volume. The whole set will be sent for $6, postage free.

AGENTS WANTED—To travel in different parts of the Union to solicit subscribers, and to dispose of the bound volumes. A liberal commission will be given to those who apply soon, with good references. Postmasters, Clergymen, Editors, and School Teachers are invited to obtain subscribers. They will be allowed 25 per cent. on all new subscriptions when the full price is obtained.

26—tf D. A. WOODWORTH, Publisher, 118 Nassau street, New York.

DAGUERREOTYPES.

MR. J. STONE, No. 34 Tremont Row, respectfully informs the public, that he has associated with him in the above business, Mr. G. W. Stone, formerly of 113 Washington street, and will be happy to wait on our former friends, and all others who may be pleased to favor us with a call.

We have a very large, oblique sky light, so admitting the rays of light, as to produce the most beautiful lights and shades, developing the features and eyes in the most life-like expression that this wonderful art can produce, and with our excellent whole size camera, for large pictures, single or in groups, we will serve our customers, to as fine miniatures as can be found any where, and at reasonable prices. Please call and examine our specimens before sitting elsewhere.

Boston, May, 1851. J. STONE, G. W. STONE.
22—

HOUSE FOR SALE.

FOR SALE—in Framingham Centre, a genteel, two story, modern built House, nearly new, containing 10 rooms, marble chimney pieces, and in perfect order, with a convenient stable attached, 1½ acres of the best of land, covered with choice fruit trees. The location is pleasant, and within a few minutes' walk of four churches, schools, post office, stores, &c.

Terms liberal, and possession given immediately. Apply to LORING, PORTER & CO., 25 and 27 Water street, L. WIGHT, or E. WHEELER, Esq., Framingham, and J. W. OLMSTEAD, at this office.

Framingham, May 9, 1851. 22—tf

GENERAL JOB PRINTING ESTABLISHMENT.

TO MERCHANTS, MANUFACTURERS AND BUSINESS MEN.
WM. H. HUTCHINSON,
Xylographic, Plain,
CARD & FANCY JOB PRINTER, AND ENGRAVER,
OFFICE, 210 WASHINGTON STREET, BOSTON.
Nearly opposite Marlboro' Hotel.

The public are invited to examine specimens of beautiful work, consisting of bronzed Tags, Cloth, Bonnet, Cigar Box, Perfumers', Druggists', and other labels, (in colors) Spool Tickets, &c. &c. Copperplate work, and every description of Job Printing, faithfully attended to. Orders from the country answered, and patronage respectfully solicited. Address, Marriage and other Cards engraved and printed. Seals, Envelopes, and Note Paper embossed. Self-Sealing Envelopes printed to order. 15—

1, 2, 3, & 4 GERRISH BLOCK, Corner of Blackstone and Ann Streets.

WETHERBEE & LELAND,
WHOLESALE AND RETAIL DEALERS IN
READY MADE CLOTHING,

WOULD respectfully inform their customers and the Trade in general, that they are now ready to exhibit and offer for sale as SPLENDID ASSORTMENT of *SPRING AND SUMMER CLOTHING,* adapted to the New England Trade, and all sections of the Country. Our Manufacturing and Jobbing Departments being greatly enlarged, and filled with NEW and FRESH STOCK of every description of CLOTHING that can be found in the city.

MERCHANTS AND TRADERS
Will find it for their advantage to call and examine our IMMENSE STOCK, before making their selections elsewhere.

BOYS' CLOTHING
—AND—
Gentlemen's Furnishing Goods,
Of every description, constantly on hand.
CUSTOM WORK
Made after the latest styles, and on the shortest notice.
A. WETHERBEE. E. LELAND.
17—3m

F. A. JONES & CO.,
1 & 2 TREMONT ROW,

ARE now prepared to exhibit to purchasers one of the largest and best assortments of

Dry Goods

ever offered in this city—comprising all the newest and most FASHIONABLE STYLES, together with many "Auction Bargains," which can be sold at about one-half the cost of importation. We have within a few days doubled the dimensions of our store and stock—and we presume our increased facilities will enable us to offer inducements to purchase which cannot be found elsewhere. At any rate, we pledge ourselves to continue the system of "Large Sales and Small Profits," which has made our house so well known to the closest buyers throughout New England as THE PLACE FOR BARGAINS. By giving our exclusive attention to the

RETAIL TRADE,

we are able to know the wants of customers, and to supply them, and on examination, the candid judgment will be convinced that the

MOST ADVANTAGEOUS PLACE
TO SELECT FROM
SILKS, SHAWLS AND DRESS GOODS,
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F. A. JONES & CO.,
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ESTABLISHED IN 1842.

LARGE SALES AND SMALL PROFITS.

Men's and Boys' Clothing & Furnishing Goods.

THE Stock of this far-famed Establishment will be offered, for a short time, at

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To make room for the introduction of a complete assortment of RICH AND SPLENDID CLOTHING, BROADCLOTHS, CASSIMERES, DOESKINS, VESTINGS, &c., &c., Of every variety, and of the best fabric, comprising MANY CHOICE SELECTIONS, from which Clothing will be made to order at short notice, and entire satisfaction warranted. Particular attention is devoted to the

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Where every variety of Clothing may be found, and every facility afforded in the selection of Garments for CHILDREN and YOUTH. GENTLEMEN'S AND YOUTH'S FURNISHING GOODS, OF EVERY DESCRIPTION.

The old friends and patrons of OAK HALL in particular, and the public generally, are invited to call immediately, with the assurance that they, one and all, shall find a complete outfit, at BARGAINS well worthy their attention.

REMEMBER OAK HALL,
20—tf Nos. 34, 36 and 38 Ann st.

GRAFTON & CO., IMPORTERS OF MEN'S FURNISHING GOODS,

HAVE on hand and are constantly receiving by arrivals from France and England every desirable style of Men's Gloves, Hosiery, Under Garments, Scarfs, Cravats, Braces, Pocket Hdkfs., &c., viz., best quality Kid, Silk, Buck and Castor Gloves, from the most celebrated fabricants in Paris.

HOSIERY.

Merino, Vigonia, Worsted, Angola, Silk, Cotton, and Scotch Lambs Wool Half Hose, fashioned in the most approved manner.

SILK SHIRTS AND DRAWERS,

together with Merino, Buckskin, Lambs Wool, and other styles adapted to the season, at most favorable prices. G. & Co., manufacture Shirts, Linen Collars, Neck Stocks, &c., which will be sold in quantities, at prices most advantageous to the trade, at their Wholesale and Retail Furnishing Warehouse, No. 35 Washington street, Joy's Building, Boston. 19—

DANA & CHASE, No. 13 Long Wharf, GENERAL COMMISSION MERCHANTS AND DEALERS IN FLOUR AND MEAL,

OFFER for sale at the lowest market prices, a general assortment of Southern and Western FLOUR. Also, Suffolk Co. Steam Mills Flour, and Wheat Meal, in bbls., half bbls. and bags. The above stock includes choice brands, selected expressly for Grocers' trade, Hotel and Family use.
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NEW ENGLAND TEA COMPANY,
130 *Washington street, Boston.*
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UNDER THE DIRECTION OF G. W. SLEEPER,
who has been engaged exclusively in this business for the past nine years, offer for sale

TEAS, COFFEES, COCOA, EXTRACT OF COFFEE AND DANDELION ROOT which will be sold at one half per cent. advance on the cost of importation, provided the quantity purchased amounts to twenty-five pounds or upwards. 14—3m

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JUST published, THE GUIDING STAR; or, THE BIBLE GOD'S MESSAGE. Designed to illustrate the Second and Third Questions of the Westminster Catechism. By MRS. LOUISA PAYSON HOPKINS. Price Fifty Cents.

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"This is a most excellent work to put into the hands of youth, whether professors or non-professors. It is written in conversational style, and opens up most beautifully and with great simplicity, the leading evidences that the Bible contains God's message to man. Those seeking after truth will find it worthy of frequent perusal, and those grounded in the truth, yet wanting in peculiar arguments with which to meet the cavils of infidels, will find it a champion of which they need not be ashamed."

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"It is designed for youth, and is written in a plain, conversational style, being in fact a dialogue between a Christian mother and her children. But although written more especially for young persons, its argumentation is so cogent that it may be read with profit by adult sceptics. In these days, when incredulity is too often considered a proof of wisdom, it is gratifying to meet with a treatise calculated to inspire sound and rational belief."

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25— GOULD & LINCOLN, 59 Washington street, Boston.

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OR,
INCIDENTS OF ADVENTURE IN THE HISTORY OF THE FIRST SETTLERS. With Illustrations. By Rev. JOSEPH BANVARD. 16mo, cloth. Price 60 cents.

THIS is the first volume of a series of Histories by the same author. Other volumes are in course of preparation. This series will embrace the most interesting and important events which have occured in the United States since the first settlement of the country; exhibiting also the trials and adventures of the early colonists both at the North and at the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, incidents in the Revolution, with various other subjects of interest of more recent date. It is intended to be a NATIONAL SERIES OF AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings. Each volume to be complete in itself; yet when all are published, to form a regular consecutive series, consisting of twelve or more volumes, 16mo, of about 300 pages each.

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CONSTANTLY on hand; and PEALS or CHIMES OF BELLS, (of any number,) cast to order. Improved cast-iron Yokes, with movable arms, are attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new place; and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

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Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle. ANDREW MENEELY & SON.

West Troy, Albany Co., N. Y., 1851. 25—1y

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The location is on a pleasant street, and is admitted by all to be one of the finest in town, and a convenient distance from churches, schools, public common, post office, bank, and the terminus of the branch railroad.

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Framingham, May 31. L. WIGHT. 23—tf

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PARKER & WHITE, manufacturers of Improved Agricultural Machines, 8 and 10 Gerrish Block, Blackstone street, Boston, offer for sale

300 Martin's Improved Eagle Plows.
300 doz. Partridge's, Morse's, King's, &c., Cast Steel Manure Forks, 4, 6, 8 and 10 prongs.
150 Improved Cultivators and Harrows.
75 Improved Seed Sowers and Complanters.
800 doz. Concave Cast Steel Hoes.
1000 " Ames', White's, Carr's, and Stone's Cast Steel Shovels.
300 Thermometer and Cylinder Churns.
Corn Shellers, Iron Bars, Picks, Bog Hoes, &c., at wholesale or retail. 11—1y

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Framingham, 1½ mile east of Centre village. 7—tf

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7—1y F. STEWART, JR., Proprietor.

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Watches and Jewelry repaired in the neatest manner.

M & F are Agents for the sale of C. A. Cobb's superior Pocket Books and Wallets. Also American Cutlery. 23—tf

JAMESON & VALENTINE'S EATING HOUSE, REAR OF OLD SOUTH CHURCH.

Entrances,
NO. 1 SPRING LANE AND SEWALL PLACE, MILK ST.
Ladies' Entrance in Sewall Place.

BILL OF FARE—DINNER.

SOUPS		PASTRY.	
Of all kinds, per plate,	12 1-2		
ROAST.		COOKED TO ORDER.	
Roast Beef,	12 1-2	Ham and Eggs,	
" Pork,	12 1-2	Beef steak,	
" Veal,	12 1-2	Pork Steak,	
" Lamb,	12 1-2	Mutton Chop,	
" Mutton,	12 1-2	Broiled and Fried Liver,	
		Stewed Oysters.	
BOILED.		BAKED.	
Boiled Corned Pork,	12 1-2	Baked Chicken Pie,	12 1-2
" Corned Beef,	12 1-2	Baked Veal Pie,	12 1-2
" Leg of Mutton, (Caper Sauce,)	12 1-2	Baked Beans,	6 1-4
" Shoulder of Pork and Vegetables,	12 1-2	PUDDINGS.	
		Of all kinds, per plate,	6 1-4
FISH.		TEA, COFFEE, COCOA,	
Boiled, Fried, &c. per plate,	12 1-2	Per cup,	3 cts

Gentlemen wishing Dinners by the week, will be supplied with tickets. Board by the week on reasonable terms.
52—tf

CHEAP BOOKSTORE.

ON hand and now receiving a fine assortment of THEOLOGICAL, SCHOOL, CLASSICAL, MEDICAL and MISCELLANEOUS BOOKS, which will be sold Wholesale and Retail, at the lowest prices. Ministers, School Teachers, Merchants, and the public generally, are invited to call. CHARLES WAITE,
20—3m 56 Cornhill.

DR. A. S. DUDLEY, SURGEON DENTIST,
AND MANUFACTURER OF MINERAL TEETH,
No. 238 Washington street,
BOSTON. 2—tf

BAPTISMAL PANTS.

THE subscriber would respectfully inform the reverend clergy that he manufactures and offers for sale a superior article of Baptismal Pants, expressly designed for baptizing purposes. They are manufactured from Vulcanized Metallic Rubber MacIntosh Cloth, resembling in appearance Black Bombazine, are easy and pleasant to wear, and are warranted perfectly Water Proof. Also every variety of Vulcanized Metallic Rubber Fabrics, wholesale and retail. D. HODGMAN,
New York India Rubber Warehouse, Nos. 27 Maiden Lane and 59 Nassau street.

N. B. Orders thankfully received and promptly attended to. All orders for the Baptismal Pants should be accompanied with the number of inches around the breast and hip, length of the leg inside, and the size of the boot or shoe worn, &c. 18—1y

CLOCKS FOR CHURCHES,
PUBLIC BUILDINGS, RAILROAD STATIONS, &c.

THE subscribers having made important improvements in the construction of Clocks, especially in the apparatus for counteracting the influence of the changes of temperature upon the pendulum, and in the retaining power, which keeps the clock going while being wound up, together with a most precise method of adjusting the pendulum to correct time, are prepared to furnish Clocks of a quality superior to any made in the United States, both for accuracy of time keeping, and durability. They speak with confidence, having tested their performance for several years. The terms will be such as to afford purchasers ample opportunity of testing their qualities. All Clocks not proving satisfactory when completed may be rejected. Address SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has fully established his reputation as one of the first Clock Makers in the world."—*Scientific Amer.* 40—1y

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BELLS of any size either in Chimes or Single, cast to correct musical tone, can be had of the subscribers at short notice.
HENRY N. HOOPER & CO.,
52—1y No. 24 Commercial street.

LYON & POWERS, MERCHANT TAILORS,

Respectfully solicit an examination of their new and complete assortment of

EUROPEAN AND AMERICAN FABRICS,
Which they will make up in the best styles
ALSO, A CHOICE STOCK OF FINE
Ready Made Clothing and Gentlemen's Furnishing Articles,
AT LOW PRICES.
Lower Floor and Chambers,
58 & 56 WASHINGTON STREET, BOSTON.
GEO. LYON.
A. H. POWERS. 40—1y

PLUMMER & ALLEN,
MERCHANT TAILORS,
AND DEALERS IN
GENTLEMEN'S FURNISHING GOODS,
No. 18 Washington street, (opposite Cornhill,) Boston,

INVITE the attention of their friends and the public, to their well selected stock of NEW GOODS, adapted to the season. Orders executed on reasonable terms, and in the best manner, and in conformity with the present prevailing fashions and taste of the day.

18—6m J. A. PLUMMER. J. H. ALLEN.

CHANDLER, MORSE & CO.
IMPORTERS AND JOBBERS IN
GENTLEMEN'S FURNISHING GOODS,
MANUFACTURERS OF EVERY VARIETY OF
SHIRTS,
BOSOMS, COLLARS,

SELF-ADJUSTING SCARFS, CRAVATS, &c., HOSIERY, GLOVES, SUSPENDERS, UMBRELLAS, BLACK and FANCY SCARFS and CRAVATS, and a general assortment of articles for Gentlemen's wear.

NO. 64 MILK STREET, BOSTON. 19—tf

IMPORTANT TO GENTLEMEN.

SPRING ARRANGEMENT. I find my plan of favoring cash customers approved by many, who are pleased to know a place where they can procure Clothing made in the most thorough manner, and where they do not have to pay 25 per cent. to offset bad debts.

The addition made to my list of customers the last six months will enable me to furnish Clothing at prices lower than can be afforded by those who do a strictly credit business.

My spring stock of Goods is of the latest importations, large and well selected. I want every man to try me once and see if these things be true. Please call and examine at my rooms, 98 Washington street, up stairs.
44—1yos GEO. N. NICHOLS.

GLEANINGS FROM THE POETS FOR HOME AND SCHOOL,

SELECTED by the author of "Theory of Teaching," "Elements of Astronomy," &c. &c. 3d edition enlarged. Schools supplied on favorable terms.
Published by S. G. SIMPKINS, 126 Washington st. 13—

REMOVAL.

E. H. WAKEFIELD has removed to No. 42 North Market street, a short distance north of Faneuil Hall, where he intends keeping a full assortment of Wood and Willow Ware, Painted Pails, Tubs, Buckets, Brooms, Brushes, and Baskets, with all the various articles in the trade; and solicits the patronage of his friends and the public. 11—tf

WILSON'S
LADIES AND GENTLEMEN'S
CONFECTIONARY, COFFEE ROOMS,
AND ICE CREAM SALOONS.
No. 6 Franklin street, (formerly occupied by Mrs. Howland.)

THE above popular and well-known resort for Ladies and Gentlemen, has been thoroughly refitted and genteelly furnished for the accommodation of its numerous patrons, where gentlemen and CLERGYMEN AND THEIR LADIES, or ladies exclusively, (there being a Drawing-Room for their especial convenience,) can be served at short notice, by lady attendants, with Refreshments, Confectionery, Ice Cream, &c.

Stranger visitors and the public generally are invited to call.
No. 6 Franklin street, Boston. 17—3m

FEATHERS, MATTRESSES,
BEDS AND BEDDING, BEDSTEADS!

A. L. HASKELL, respectfully informs his friends and the public, that he has opened a STORE at
NO 8 UNION STREET, BOSTON,
(Corner of Scott Court,) where he has on hand a select assortment of FEATHER BEDS, BEDDING, MATTRESSES, BEDSTEADS, CLOCKS AND LOOKING GLASSES, which he offers at prices that cannot fail to give satisfaction.
Hotels and Boarding Houses furnished at short notice, and on the most reasonable terms.
Ship's Cabins furnished, and Few Cushions made to order.
17—6m

THE TOILET!

PANARISTON SOAPS,
MANUFACTURED BY ISAAC BABBITT, 664 WASHINGTON ST., BOSTON.
For sale by Andrew Kitchen & Co., 237 Washington st.,
To whom all orders should be addressed. Retailed by Druggists and Grocers generally.

PANARISTON SHAVING CREAM, Panariston Shaving Soap, in solid rolls, Cytherean Cream, for washing, bathing, and shampooing, Shaving Powder, and Panariston Soap, for medical uses.

All these Soaps are put up in the neatest manner, and warranted of perfect purity and unequalled for the uses for which they are made. Those who have once used them never use any other. These Soaps are recommended as preferable to all others by the best authorities.

Rev. John Pierpont says of the Shaving Soap, "It is unequalled as a preparation for the razor, by any thing that I have ever found." Dr. A. A. Hayes, State Assayer, says of the Cytherean Cream, "I have never met with any soap compound which in cleansing the most delicate skin, would, like this, leave it perfectly moist, soft and healthy." Dr. Walter Channing says, "I have as much as so good an article." Dr. Luther V. Bell, Superintendent of the McLean Asylum, says, "It is superior to any other saponaceous compound I have known." Hon. Horace Greeley, of the New York Tribune, says, "We have tried it and pronounce it perfect; no other soap is worthy of being mentioned the same day." Dr. Bailey, editor of the National Era, says, "It is in all respects the very best that we have ever used." Mrs. Swisshelm, editress of the Pittsburg Saturday Visiter, says, "It is superior to any thing in the way, either soft or hard." 11—4m

MEDICINES FOR THE PEOPLE!
DR. S. A. WEAVER'S
CANKER AND SALT RHEUM SYRUP,
CANKER CURE AND CERATE.

THESE preparations are scientific productions of a regularly educated physician, who is now extensively engaged in the practice of his profession. They have become deservedly popular in all sections of the country, where they have been introduced, from the fact that they have never failed to effect a cure where they have been used according to direction.

THE CANKER AND SALT RHEUM SYRUP

is an article differing entirely from Sarsaparilla or Dock Syrups, or any other preparation ever offered to the public. It can be POSITIVELY relied on for the effectual cure of all Scrofulous Humors, Erysipelas, Salt Rheum, Canker in the Mouth, Stomach or Bowels, Female Weaknesses, and all humors arising from an impure state of the blood. In a word it is a complete renovator, eradicating disease and restoring to healthy action every part of the system.

THE CERATE

in all cases of humors, and especially for Salt Rheum and Erysipelas, is a valuable accompaniment to the Syrup, as it will effectually destroy every vestige of Humor from the surface of the body which will be driven out by the use of the Syrup. It is one of the most valuable external applications ever known for Burns, Scalds, Scalds Head, Old Sores, Piles, Barbers Itch, and all other eruptions on the skin, and far surpasses all other external applications.

THE CANKER CURE

is the desideratum so long sought for the relief and cure of certain diseases which all other preparations have failed to reach. It is warranted a positive cure for Nursing Sore Mouths, in three cases it has never failed. Thousands have tried it, and been cured. It is used for Canker in the Mouth, Stomach and Bowels, and obstinate Dysentery it has effected cures after all other tried remedies had failed. For Ulcers and all diseases proceeding from cankerous humors in the system this is useful and is a valuable accompaniment to the Syrup in all cases of Canker.

Neither of the above articles are genuine without the signature of S. A. WEAVER & CO., on the outside wrapper.

Manufactured at New London, Conn., by S. A. WEAVER & CO., sole proprietors, to whom all orders must be addressed.

Agents in Boston—Mrs. E. Kidder, 100 Court st., General Wholesale Agent; Carter, Colcord & Preston, corner of Hanover and Hanover sts., T. Restieaux, 132 Hanover st., E. F. Walker, 162 Washington st.

"*Every Family should have a Box handy in case of Accident.*"

THE RUSSIA SALVE Vegetable Ointment!

INTRODUCED in 1806. Twenty-five years experience has established the RUSSIA SALVE as the VERY BEST REMEDY for Cuts, Burns, Scalds, Chilblains, Flesh Wounds, Chapped Hands, Biles, Felons, Sores, Injury by Splinters, Frost-bitten parts of the body, Sore Eyes, Old Sores, Piles, &c. [illegible]

THE POOR MAN'S FRIEND.

Edward Young, cabinet maker, 56 Carver st. In the year 1837, was injured by a plank falling on my leg; it swelled badly and became inflamed, and caused the most awful ulcers and sores, that defied the skill of the physicians. [illegible] I came to Boston, my limbs were very badly affected. I applied to Dr. Phelps; he tried his skill, but without any success, and I was then induced to call on Dr. Warren, who gave me some relief, but after some time I again quite disheartened, my limbs were almost a mass of sores from my knees down. [illegible] Russia Salve, but had little hopes of any benefit from it. I used it and tried so many things that I felt little interest in the Russia Salve, although repeatedly advised by my friends to try it. I had [illegible] which I applied to my limbs as directed, I was then able to feel a sensation of pleasure and relief [illegible] I went down to Redding & Co.'s [illegible] as I have been a member of the Russian Salve [illegible] EDWARD YOUNG, 56 Carver st., Boston.

To Messrs. Redding & Co., [illegible], Boston, Wholesale Retail Agents for the United States.
16— REDDING & CO., 8 State st., Boston.

AYER'S CHERRY PECTORAL,
FOR THE RAPID CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THIS invaluable remedy for all diseases of the Throat and Lungs, has attained a celebrity from its remarkable cures, never equalled by any other medicine before. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of Physicians, Patients, and the public at large.

See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated surgeon, Dr. VALENTINE MOTT, of New York City, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. PERKINS, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes, "The Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases."

The Rev. JNO. D. COCHRANE, a distinguished clergyman of the English Church, writes to the Proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

This letter is from the well known Druggist at Hillsdale, Michigan, one of the largest dealers in the State; and this case is from his own observation.

HILLSDALE, Mich., Dec. 16, 1849.

Dear Sir: Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith.

There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this.
Very truly yours, G. W. UNDERWOOD.

HANOVER, Ohio, April 3, 1850.

Dear Sir: I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefitted by the information. I had a lung fever which left my lungs weak and inflamed. Being very feeble and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours, with respect, JULIA DEAN.

I hereby certify that the above statement of my wife is in conformity with my own views of her case and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN.

The above named Joseph Dean and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, Pastor of the Baptist church.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists every where. 11

SPINAL INSTITUTION,
FOR THE TREATMENT OF
DISEASED AND DEFORMED SPINES,
AND
LAMENESS IN GENERAL.
25 Rowe Street—Opposite Essex Street Church.

DR. HEWETT is attending, as usual, to multitudes of patients and he feels grateful to them and the public, for continued patronage. For 24 years Dr. H. has been engaged in practice, and has attended to over 35,000 patients, with the following diseases, viz.—Inflamed, diseased and deformed spines; hip diseases; white swellings, of all kinds; fractures; dislocations; rheumatism, tic doloreux or neuralgia; affections of the sciatic nerve; sprains; weaknesses of the stomach and bowels, in all their various forms; dyspepsia; paralytic affections, or loss of the use of the limbs; all diseases of the muscles, when contracted or not; and of the bones and joints. Dr. H. will warrant a cure in all cases of Bronchitis; all diseases of the Bronchia, or inflammation of the throat. This disease is always attended with inflammation and want of action in the parts.

Dr. H. makes no charge for consultation. His charge for each visit is one dollar. People in low circumstances will be liberally considered. Hours of consultation from 8 A. M. to 3 P. M.

Dr. H. has recently published a Circular, containing 150 certificates from the most respectable, influential, and wealthy people of the community. They all speak of Dr. H.'s kind, careful and attentive treatment. And he has published, also, heretofore, a pamphlet and other circulars, containing over 1000 certificates of his remarkable cures. Any person wishing to have Dr. H.'s circulars and pamphlets can have them by writing him and paying postage.

Dr. H.'s dependence in performing his cures, is, having the patient under his immediate care. Those who wish for Dr. H.'s medicines, and cannot place themselves under his care, can have his medicines by sending a minute description of their case, giving all the particulars.

Dr. H. will guarantee to benefit patients more, in from 4 to 8 weeks, than any cold water institution in our country can do in from 4 to 6 months. And the patient will save 75 per cent. of the expense, and the same, in time, by applying to Dr. H. And his applicants are never done up by "humbugs" upon the public. Dr. H. uses cold water in all proper cases, and in all cases where it will assist him in his practice; in the like manner it is used at the Hydropathic Institutions. He admits that they benefit some, but injure more than they cure; which he can show, by letters he has received from those that have been under the treatment, and statements given to him. Patients can be accommodated in the house where Dr. H. has his rooms with good rooms and board at $3 per week.

Dr. Hewett will visit patients at their residence in this city and vicinity. All who address Dr. H. by mail, must pay postage. Dr. H.'s rheumatic, nerve, spinal and bone liniments, can be obtained of him. Also, a valuable strengthening plaster, for lameness and weakness, &c., and for corns. And he has also, a sure cure for the piles, or hemorrhoids.
—1y S. C. HEWETT, 25 Rowe st., Boston.

WATCHMAN & REFLECTOR.
A Religious and Family Newspaper
PUBLISHED WEEKLY
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UPHAM, FORD & OLMSTEAD, PROPRIETORS.

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No orders to discontinue the paper will be attended to, unless they are accompanied with the full amount to pay the balance due on subscription.

All papers will be forwarded, until an explicit order for a discontinuance is received; and whether taken by the subscribers or not from the place where they are deposited, he will be held accountable for the pay until he orders a discontinuance and pays up all that is due.

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